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OF THE
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VOLUME XII
(ARABIC MSS.)

BIOGRAPHY

Prepared by
MAULAVI MUINUDDIN NADWI

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P R E F A C E .

THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore. It contains notices of 174 Arabic MSS ; the first one hundred and sixty-six belonging to the important section, Biography. This section comprises a considerable number of very rare and some unique works, including several early and exceedingly valuable *Tabaqât* and *Tadkîrah* of traditionists, jurists, saints, poets and other scholars. The remaining eight MSS. are arranged under the headings Cosmography, Geography, and Topography.

The compiler of this volume, Maulavi Muinuddin Nadwi, was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal, Calcutta, until two years ago, when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language, a scholarly instinct, and exceptional keenness for research, he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS. described in this volume are defective and incomplete, some being without titles and authors' names ; others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts, and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors, the periods in which they flourished and the circumstances in which they wrote their works. He has enriched the notices of many MSS. by adding useful and interesting information of great biographical and bibliographical value, and he has shown exceptional intelligence in the decipherment of the many ugly and carelessly written notes with which the MSS. abound ; in ascertaining the scholars who studied from our copies, and the Kings, Amîrs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume :—

- No. 646. An old and fair copy of Kitâb al-Ansâb of As-Sam'âni, which once belonged to the Imperial Library of Akbarâbâd.
- No. 647. An elegant copy of Lubb al-Lubâb Fî Tahrîr al-Ansâb, dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.
- No. 648. A very old and valuable copy of Tahdîb al-Asmâ' wa'l-Lugât, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.
- Nos 649-50 A valuable and elegant copy of Wafayât al-A'yân by Ibn Khallikân, purchased for the Imperial Library of Delhi in the twenty-first year of the reign of Shâh Jahân.
- No. 652. A rare copy of Nukat al-Himyân of Aş-Safadî, a biographical dictionary of prominent blind men.
- Nos. 657-658 A rare copy of Al-Qabas al-Hâwî, dated A.H. 1023=A.D. 1614, transcribed from the author's autograph copy.
- Nos 665-686. Tâj at-Tabaqât, a reliable and comprehensive work, of which the present is believed to be the unique copy.
- No. 700. An old and exceedingly valuable copy of Al-Kâshif of Ad-Dahabî, transcribed in the author's life-time, in A.H. 733=A.D. 1333, by Abû'l-Fath as-Subkî (*d.* A.H. 744=A.D. 1344), a scholar of great eminence and learning.
- No. 702-704. Usd al-Gâbah, a very early and valuable copy, in three separate volumes, the first and the third of which contain autograph notes by two well-known scholars, Tâjad-dîn as-Subkî and 'Alî al-Halabî. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively.
- No 722. A copy of the first volume of Al-Isâbah, presented by Sultân Al-Malik al-Ashraf Saifaddin Abû'n-Naşr Qâytbâ'î al-Mahmûdî of Egypt to the Madrasah of Bâbassalâm.
- No 724. An old copy of Tabsîr al-Muntabih, transcribed by the author's disciple, Ahmad bin 'Abdarrahmân al-Juhanî (*d.* A.H. 875=A.D. 1470), in A.H. 841=A.D. 1437.
- No. 727. A very rare copy of Al-Mu'jam of Ibn Fahd al-Makkî, transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkî (*d.* A.H. 921=A.D. 1515), in A.H. 906=A.D. 1500.
- No. 745. An old copy of Bahjat al-Asrâr, dated A.H. 787=A.D. 1385.

- No. 749. The unique and an old copy of *Ikhtiyâr ar-Rafiq*, dated A.H. 913=A.D. 1507.
- No 750. A very fine copy of the rare *Ad-Durr aṣ-Samîn Fî Manâqib ash-Shaikh Muhîyaddîn*.
- No. 778. An excellent and old copy of *Ṭabaqât al-Ḥanâbilah* of Abiya'lâ al- Hanbali, dated A.H. 637=A.D. 1240, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.
- No. 785. The unique copy of *As-Suhub al-Wâbilah*, a biographical dictionary of Hanbali scholars
- No 788. *Buḡyat al-Wu'ât*, an old copy, transcribed 13 years after the author's death, dated A.H. 924=A.D. 1518.
- Nos 796-797 *Nasamat as-Sahar*, a rare biographical dictionary of the *Shi'ah* poets.
- Nos. 800-801 An old and exceedingly valuable copy of the four parts of *Târikh Dimashq* of Ibn 'Asâkir, transcribed by the great traditionist, Muhammad bin Yûsuf al-Birzâlî (*d* A.H. 636=A.D. 1239). in A.H. 614=A.D. 1217.
- No 804 A copy of *Buḡyat al-'Ulamâ' Wa'r-Ruwât* by As-Sakhâwî bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489
- No. 805 *Tuhfat az-Zaman* by Al-Ahdal, a rare work containing biographical notices of eminent and learned men of Yemen
- Nos. 807-809 *Al-Mashra' ar-Rawî* of Ash-Shillî, a very rare biographical dictionary of the descendants of 'Alî, especially of those who settled in Ḥadramaut.
- No. 811 An autograph copy of *Subhat al-Marjân* by Gulâm 'Alî Âzâd Bilgarâmî, dated A.H. 1180=A.D. 1767.

This volume of the catalogue was revised (in manuscript and in proof) by Mr. E. A. Horne and Dr. Azimuddin Ahmad. I have only to add, if I may, my personal word of appreciation of and encouragement to Maulavi Muinuddin Nadwi in his scholarly labours, hoping that in his and Maulavi Abdul Hamid's good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly

Imperial Library.
Calcutta, 14th February, 1927.

J A. CHAPMAN.

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For other copies of the work, see 'Br. Mus., Nos. 345, 1286; Kopr, No. 1010; Bashîr Âgâ, No 445; Ayâ Sûfiyah, Nos 2976, 2980; Bûhâr, No 244; and Râmpûr, p 625 See also Hâj Khal, vol. i, p. 456.

The work has been reproduced in facsimile, from the MS in the Br Mus, by the Trustees of the Gibb Memorial, A D 1912.

Written in fair minute Naskh, within red and blue ruled borders. The headings are in red. There are numerous short lacunae throughout our copy. Foll. 25 and 26-37 are misplaced, they should follow foll. 128 and 46, respectively.

Not dated Probably, 14th century

The present copy once belonged to Mawlânâ Ahmad (probably Mullâ Ahmad of Tatta, who was murdered by Mîrzâ Fûlâd Birlâs, at Lahore, in A.H. 996=A.D. 1588 See Beal's Oriental Biographical Dictionary, p. 41). In A.H. 996=A.D. 1588, the MS. was purchased for the Imperial Library of Akbarâbâd from one Muhammad Muhsin Khân, as stated in the following note on the title-page —

از جمله کتب مولانا احمد ستاربخ ۱۶ دهم سنه ۳۶ مطابق تاريخ ۲۵
ربيع الاول سنه ۹۹۶ ابتياع شد از مرزا محمد محسن خان *

A similar note on the title-page, in a different hand, runs thus —

سمعاني الانساب از جمله کتب حکيم احمد بجهت سرکار خاصه
شريفه ابتياع شد •

Besides these notes, there are several seals and 'Arḍdidah, mostly belonging to officials of Akbar the Great (A H 963-1014=A.D. 1556-1605).

No. 647.

foll. 70; lines 23; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

لب اللباب في تحرير الانساب

LUBB AL-LUBÂB FÎ TAHRÎR AL-ANSÂB.

A very short abridgment of Ibn al-Aṣîr's *Al-Lubâb*, by Jalâladdin 'Abdarrahmân bin Abî Bakr as-Suyûtî نكر ابى بكر السيوطى (d. A.H. 911=A.D. 1505). See Lib Cat., vol v, part i, No 193

Beginning:—

الحمد لله المنزه عن الاشباه و الانساب النجم *

According to Hâj. *Khal.* vol i, p. 456, Abû'l-Hasan 'Alî bin Muhammad Ibn al-Asîr (*d* A H 630 = A D 1232) made an abridgment of As-Sam'ânî's Kitâb al-Ansâb (No 646 above), with the title *Al-Lubâb*, completing it in A H. 615 = A D 1218 As-Suyûti again abridged this *Al-Lubâb*, under the title *Lubb al-Lubâb Fî Tahrîr al-Ansâb*, but making some additions of his own. These are generally distinguished by the words قلت at the beginning and انتهى at the end

It is stated in the colophon that the work was completed on the 17th Safar, A H 873 = A D 1468. having occupied only ten consecutive days in composition

For other copies, see Cairo, vol v, p 120. Paris, No 2,800, Brill, vol ii p. 193; and Râmpûr, p 645 See also Brock., vol i. p 330., and Hâj *Khal*, vol i, p. 456

The present work has been edited and published by P J Veth, Leyden, A D 1830-2.

Written in distinct fair Naskh, with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout

Dated, A H 959 = A D 1552.

Scribe عدد الكرم بن ابى بكر بن جامع الحنبلى الازهرى

The title-page contains signed notes of the following scholars, to whom the MS has at some time belonged —

1 Qutbaddin bin 'Alâ'addin al-Makkî al-Hanafi (*d* A.H 990 = A D 1582) For his life and works, see An-Nûr as-Sâfir, fol 194^b.

2 'Abdal Karîm bin Muhibbaddin (*d* A H. 1014 = A D 1605) See *Khulâsat al-Asar*, vol iii, p 8

3 Abû 'Abdallâh Muḥammad al-Makkî, the Qâdî of Mecca (*d* A H 1074 = A D 1664) See *Khulâsat al-Aṣar*, vol. iv, p. 257.

4. Muhammad bin 'Abdallâh bin Ḥamîd al-Hanbalî (*d.* A H 1295 = A.D. 1878), the author of *As-Suhub al-Wâbilah* (No 785 below).

No. 648.

foll 373, lines 27; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

تهذيب الاسماء واللغات

TAHDÎB AL-ASMÂ' WAL-LUGÂT.

The well-known work of Abû Zakariyâ Yahyâ bin Sharaf an-Nawawî ابو زكريا يحيى بن شرف النووي (d. A.H. 676 = A.D. 1278) See Lib. Cat., vol. v, part i, No. 192.

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works —

1 *Mukhtaṣar al-Muzanî*, by Ibrâhîm bin Ismâ'il bin Yahyâ al-Muzanî (d. A.H. 264 = A.D. 877)

2 *Al-Muhaddḍab*, by Abû Ishâq Ibrâhîm bin 'Alî ash-Shîrâzî (d. A.H. 476 = A.D. 1083).

3 *At-Tanbih*, by the same

4. *Al-Wasîṭ*, by Imâm Muhammad bin Muhammad al-Gazâlî (d. A.H. 505 = A.D. 1111).

5 *Al-Waṣîṭ*, by the same

6 *Ar-Rawḍah*, by An-Nawawî himself

Beginning —

* الحمد لله خالق المصنوعات وبارئ البريات الخ

Both parts are arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first in honour of the Prophet's name

For other copies, see Berlin, No 8505, and Cairo, vol. iv, p 167. See also Brock, vol. i, p. 397, Iktifâ' al-Qunû', p 101; and Hâj Khal., vol ii, p 477

The first part of the work has been edited and published by F Wustenfeld, Gottingen, A.D. 1842-7.

The present copy was transcribed at Damascus in the Dâr al-Hadis at-Tâhirîyah, the first part by Yûsuf bin Khidr bin 'Umar al-Maqdisî, and the second by his brother, Muḥammad bin Khidr. Written in fair Naskh. Dated, A.H. 724 = A.D. 1324.

The title-page and fol. 227^a bear autograph notes by the following scholars, to whom the copy has once belonged:—

1. Abû'l-Ma'âlî Muḥammad bin 'Abdarrahmân al-Khatîb al-Uṣmânî (d. A.H. 739 = A.D. 1338). For his life, see Ad-Durar al-Kâminah, vol ii, fol. 159^a.

2. Ibrâhîm bin 'Alî an-Nûrî al-Mî'mârî (*d.* A. H. 749 = A. D. 1348) See *ibid.*, vol. i, fol. 14^a.

3. Mahmûd bin Yûsuf al-Bâ'ûnî (*d.* A. H. 910 = A. D. 1505) See Brock., vol. ii, p. 54.

Two fly-leaves at the end contain miscellaneous notes and extracts from other works

No. 649.

fol. 224, lines 27; size $11 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

وفيات الائمة و انباء ابناء الزمان

WAFAYÂT AL-A'YÂN WA ANBÂ' ABNÂ' AZ-ZAMÂN.

A valuable copy of the well-known biographical dictionary of Ibn Khallikân, complete in two separate volumes.

The author, Ibn Khallikân, whose full name is Shamsaddin Abû'l-'Abbâs Ahmad bin Muḥammad bin Ibrâhîm bin Abî Bakr al-Barmakî al-Irbilî شمس الدين ابو العباس احمد بن محمد بن ابراهيم بن ابى بكر البرمكى الاربلى, and who was born in Irbil (a town near Mawsil) in A. H. 608 = A. D. 1211, held the post of Qâdî in Egypt, and subsequently the post of Qâdî al-Qudât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Amîniyah and An-Najbiyah at Damascus, where he died in A. H. 681 = A. D. 1282. For notices of his life, see Ḥusn al-Muhâdarah, fol. 280^a; Mir'ât al-Janân, fol. 428^a, Ṭabaqât by Al-Isnawî, fol. 88^b; Ṭabaqât by Ibn al-Mulaqqin, fol. 60^b; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 126^a; Ṭabaqât by Ibn Qâdî Shuhbah, fol. 97^a; and the introduction of De Slane's translation.

Vol. I.

Beginning —

قال مولانا الامام بعد حمد الله الذى تفرد بالبقاء الخ *

We are told in the preface that the work treats of the biographies of men of all classes, except the companions of the Prophet. The author does not include either the names of the *Tâbi'in* (the followers of the companions of the Prophet), except those worthy of special notice. The work was commenced in Cairo, A. H. 654 = A. D. 1256, and was completed on Monday, the 20th of Jumâdâ II, A. H. 672 = A. D. 1274.

For the author's autograph copy of the two volumes, see Br.

Mus., No 1505, and Br. Mus Suppl., No. 607 For other copies, see India Office, No 703; Paris, No 2050; Cairo, vol. v, p. 174; Goth., No. 5873; Yekî Jâmi', No. 254, Hamîdîyah, No 1000; Waliaddin, No. 2454; Kopr., No. 255; Ayâ Sûfiyah, Nos. 2992-2995, Berlin, Nos. 9853-9863, and Calcutta Madrasah, p. 43.

The work has been edited and published by F Wustenfeld, Göttingen, A D 1835-43, and also by M G. De Slane, Paris, A.D. 1838-42. It has been repeatedly printed in Egypt, A H. 1275, 1299, and 1310. An English translation by M. G. De Slane has been published in four vols., London. 1843-71

For continuations, abridgments, and Persian translation, see Hâj Khal., vol. vi, p. 452; and Brock, vol. i, p. 327

Written in elegant Naskh, within gold, red and blue ruled borders, with two separate illuminated frontispieces at the beginning of each part of this volume. Foll. 98^b-99^a, blank

The MS. has once belonged to Sir Gore Ouseley, who died in A D 1844 See Buckland's Dictionary of Indian Biography, p. 324.

The title-page contains two '*Arddidah*', the earlier of which is dated A.H. 1192 = A.D. 1778 There are also two seals, one of them bearing the name of Mullâ Bâz Khân, the son of Alf Khân, dated A.H. 1162 = A.D. 1749, and another, the name of Muhammad Sibgatal-lâh Khân, dated A.H. 1182 = A.D. 1768

No. 650.

foll. 270, lines and size same as above.

The Same

Vol. II.

The second volume of the same work, beginning with the life of *ابو الهذيل بن الهمداني بن عبد الله بن مكيحول*.

Written in the same hand as the above.

Not dated. Probably, 16th century

The last folio contains several '*Arddidah*', and also a note, which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shâhjahân (A.H. 1037-1069 = A.D. 1628-1659). The note is followed by a seal of the said Emperor, dated A.H. 1056 = A.D. 1646

No. 651.

foll 231 ; lines 22 , size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$

مختصر وفيات الاعيان

MUKHTAṢAR WAFAYÂT AL-A'YÂN.

A rare copy of an abridgment of the preceding work, by Muḥammad bin Nâjî نحى محمد بن ، with the following title —

مختصر كتاب وفيات الاعيان و انباء ابناء الزمان للعاضى العلامة احمد

بن خلکان اختصرة الفقه العالم العابد الورع الزاهد نور الدياجى محمد بن ناجى رحمه الله *

Hâj Khal vol vi, pp 452-455, enumerates several abridgments of Ibn Khalīkân's Wafayât al-A'yân , but there is no mention of the present work Brock , vol ii, p 239. mentions one Muhammad bin Nâjî. who flourished in the latter part of the 8th century of the Hijrah ; but the present work is not included in the list of his compositions

Beginning —

الحمد لله و سلام علي عباده الدين اصطفى النعم *

In the present abridgment, numerous notices included in the original work are omitted, as are also all quotations from the poetical writings and letters of the subjects of the biographies

The notices are arranged in alphabetical order, beginning with بوس بن محمد بن مدعه and ending with ابراهيم الذمعي ابو عمران

The colophon runs as follows —

قال الفقيه محمد بن ناجى رحمهم الله تعالى قال المصنف [ثم]

الكتاب الذي سميت وفيات الاعيان و انباء ابناء الزمان بحمد الله تعالى يوم الاثنين العشرين من جمادى الاخر سنة ٩٧٢ بالقاهرة و كان الفراغ من رقم هذه النسخة المباركة ان شاء الله تعالى غيب اول الظهر يوم الخميس ثامن شهر رجب من سنة ٩٩٩ *

Written in Naskh, mostly without diacritical points. Dated, Thursday, the 8th Rajab, A.H. 999 = A.D 1591.

Short lacunae are found on foll. 45^b, 190^a, and 230^a

The last folio contains a short extract from كتاب السلوك لدول الملوك , the well-known work of Abû'l-'Abbâs 'Ahmad bin 'Alî al-Maqrîzî (d. A. H. 845 = A. D. 1442).

No. 652.

fol. 110 ; lines 21-25 , size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5$.

نكت الهميان في نكت العميان

NUKAT AL-HIMYÂN FÎ NUKAT AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author

Author: Şalâhaddîn Abû's-Safâ Khalîl bin Aibak as-Safadî صلاح الدين ابو الصفا خليل بن ايبك الصفدي He was born in Safad (a town in the province of Damascus), A.H. 696 = A. D. 1296 According to his own statement, his father did not care to educate him, but at the age of twenty he himself applied his mind to study. He studied under several renowned scholars, such as يونس بن ابراهيم الدبوسي (d. A. H. 729 = A. D. 1329), ابن سيد الناس (d. A. H. 734 = A. D. 1334), ابن سنان (d. A. H. 768 = A. D. 1367), ابو حيان محمد بن يوسف (d. A. H. 745 = A. D. 1344) and يوسف بن عبدالرحمن المرزى (d. A. H. 742 = A. D. 1341) Our author soon acquired a considerable knowledge in various branches of learning, and became an authority in Arabic literature. He was a good calligrapher, and copied about five hundred books. He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Halab. He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria. He died in A. H. 764 = A. D. 1363 For his life, see *Tabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 136^a; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 153^a; *Dustûr al-'Îlâm*, fol. 80^a; and *Ad-Durar al-Kâminah*, vol. i, fol. 199^a.

Beginning:—

الحمد لله الذى لا تدركه الابصار وهو يدرك الابصار الخ *

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men —

1. كتاب المعارف , by Ibn Qutaibah (d. A. H. 276 = A. D. 889).

2 نلقبهم أهل الأثر, by Ibn al-Jawzī (*d.* A.H. 597 = A.D. 1200).

3. رأس مال النديم, by Abû'l-'Abbâs Ahmad bin 'Alî bin Bânah

The notices are arranged in alphabetical order, beginning with بوس بن مديرة الأعمى and ending with إسحاق بن الضريع.

For another copy of the work, cf. Berlin, No 9866 See also Brock., vol. ii, p. 32.

Written in fair Naskh Foll 1-24 and 105-110 were inserted by محمد بن اسمعيل الممنى in A.H. 1302 = A.D. 1884. while the rest of the copy seems to be somewhat older Four fly-leaves at the end contain a list of the contents of the work

No. 653.

fol. 45, lines 27, size 11 × 7, 8 × 5.

[ذكر الاسماء المذكورين في جامع الامهات]

[**DIKR AL-ASMÂ' AL-MADKÛRÎN FÎ JÂMI' AL-UMMAHÂT.**]

Biographical notices of those persons whose names occur in the well-known work on the principles of law, according to the Mâlikî School, by Ibn Hâjib (*d.* A.H. 646 = A.D. 1248), entitled *Jâmi' al-Ummahât*, also designated *Mukhtasar al-Muntahâ*.

The title of the present work cannot be traced, but in the last line the work is described as follows. —

و هذا آخر ما تهيا جمعه من ذكر الاسماء المذكورين في جامع الامهات *

The author's name, Muhammad bin 'Abdassalâm, appears in the following imperfect colophon —

فرغ منه مولفه عبد ربه... محمد بن عدد السلام ... في اليوم المبارك

الحادي عشر من شوال المدا رك سنة ... وجعله من العالمين والعاملين *

The author repeatedly refers to another work of his, entitled *عنبه الرابع في نصحه ابن العاجب* (see fol. 23^b and 43^b), which cannot be traced anywhere The latest authority quoted is 'Abdarrahîm bin al-Husain bin al-'Irâqî, who was born in Egypt, A.H. 725 = A.D. 1325, and died at Cairo in A.H. 806 = A.D. 1404. Al-'Irâqî was a teacher of the author, and was still alive when the present work was under compilation, as appears from the following quotation (fol. 38^b). —

و اما الذمى ورجل من انباط الشام كذا اجاب سوالى شيخنا حافظ
الوقت ابو الفضل عدد الرحيم بن الحسين بن العرافي قال رضى الله عنه
الاثر المذكور منهطع و ضعيف و ليس فيه اده قتله حرانة و الحديث رواه
البيهقى فى سننه الكبرى و فى الخلافات من طريق الشافعى انتهى
كلام شيخنا ادام الله النفع به *

For Al-‘Irâqî's life and works, see Al-Qabasal-Hâwî, vol. 1, fol. 102^b, Tabaqât by Ibn Qâḍî Shuhbah, fol 187^b, Tâj at-Tabaqât, vol. ix, fol 76^b, and Brock., vol ii, p 65.

Beginning —

الحمد لله حمدا يوافى نعمه و يكافى مریده ... و بعد وهذه اوراى
تضمن ذكر شيء مما نيسر الاطلاع عليه من مواليد الاسماء الاعلام المذكورين
فى مختصر الفروعى للسنيخ الامام ابى عمرو ابن الحاجب ووفائهم و اعمارهم
و بلادهم و شيوخهم ... من تصانيفهم و مناصبهم التى باشروها نافلا ذلك
من مدارك العاضى عياص و غيرها من التواريخ المشهورة كتاريخ بغداد
و دمشق و كتب العواظ الذهبى وغير ذلك الخ *

It is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Ḥâjib at Alexandria as well as the date of compilation of the present work, etc

The work is arranged under the following main headings —

1. The Prophets; Muhammad, Abraham, and Christ, fol 1^a
2. The four Caliphs, fol. 3^a.
3. The companions of the Prophet, fol. 5^b.
4. The followers of the companions of the Prophet, fol 12^a
5. The contemporaries and pupils of Imâm Mâlik, fol. 20^a
6. The eminent doctors of the Mâlikî school and other learned men, fol. 24^b.
7. A *Fasl* dealing with names of persons and titles of the books, referred to in the Jâmi‘al-Ummahât, with regard to the authenticity of which there is some doubt, fol 36^a
8. A biographical account of ‘Uṣmân bin ‘Umar, called Ibn Ḥâjib. the author of the Jâmi‘ al-Ummahât, fol 43^b

In a note at the end, the scribe (موسى بن عثمان بن عدد الرحمن) (الدحميني المالكي) says that the present copy was transcribed from the

author's autograph copy, and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Naskh, with the headings, which are repeated as marginal headings, in red. There are numerous gaps and lacunae throughout.

No. 654.

toll 320, lines 27, size $10\frac{1}{4} \times 7\frac{1}{2}$, $7 \times 4\frac{1}{2}$

الدرر الكامنة في اعيان المائة الثامنة

AD-DURAR AL-KÂMINAH FÎ A'YÂN
AL-MÍ'AT AS-SÂMINAH.

A comprehensive biographical dictionary of learned and eminent men, who lived in the 8th century of the Hijrah , complete in two separate volumes

Author Shihâbaddîn Ahmad bin ‘Alî bin Muhammad, known as
 Ibn Hajar al-‘Asqalânî ابن محمد المعروف بـابن
حجر (d. A. H. 852 = A. D. 1449) See Lib Cat , vol v, part 1,
 No 159

Vol. I

Beginning —

الحمد لله الذي يحى ويميت وله اختلاف الليل والنهار ...
... اما بعد فهذا تعليق معبد جمعت فيه تراجم من كان في المائة الثامنة
من الهجرة النبوية من ابتداء سنة احدى وسبع مائة الي اخر سنة ثمان
مائة من الاعيان والعلماء والملوك والامراء والكتاب والوزراء والادباء
والسعداء النخ *

The biographical notices are arranged in strict alphabetical order, beginning with **الراغب بن أحمد بن إبراهيم بن عبد الله بن عبد المنعم العلبى** **عطيه بن** **الحنفى المعروف بابن الرعنانى** **المكين بن اسمعيل بن عبد الوهاب بن محمد بن عطيه بن المسلم بن رجا اللحى** **الاسكندراني**. The present volume ends with

We are told at the end of the second volume, that the author completed this work in its original form in A.H. 830 = A.D. 1426; but that he went on adding to it down to A.H. 837 = A.D. 1433. Even then, however, he had not completely carried out his plan, having still unutilised material for supplementary notices.

The sources, on which the work is based, are fully described in Br. Mus. Suppl., No. 613. For other copies, see Paris, No. 2077, Cairo, vol. v, p 53; Waliaddîn, No. 2417, Wien, No 1172; Bûhâr, No. 271; and Râmpûr, p 635. See also Brock, vol ii, p 70; and Hâj. Khal, vol iii, p 217.

No. 655.

fol. 354; lines and size same as above

The Same

Vol. II

The second volume of the same work, beginning with *على بن* *يونس النوروري* and ending with *ابراهيم بن اسد المصري الحنفى*

Both volumes are dated, A.H. 1313 = A.D. 1896, and were transcribed by 'Alî bin Muhammad ar-Rifâ'î in Haidarâbâd, at the instance of the founder of the library.

Written in fair Naskh, with numerous gaps and short lacunae, marked with the words *ينقص في الأصل*, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume.

No. 656.

fol. 158, lines 29, size $6\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$.

دستور الاعلام بمعرفة الاعلام

DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Sûfis, traditionists, jurists, poets, writers, kings, Amîrs and other eminent men, from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamâladdîn Muḥammad bin 'Umar bin Muḥammad bin Ahmad at-Tamîmî at-Tûnisî, commonly called Ibn 'Azam *محمد بن عمر بن محمد بن احمد التونسي*; but subsequently additions to it were made by the following scholars:—

1 Qutbaddīn Muḥammad bin Aḥmad al-Makki an-Nahrawālī (*d.* A.H. 990 = A.D. 1582) For his life and works, see Brock., vol. ii, p. 381, and an-Nūr as-Sâfir, fol 194^b.

2 Zamaddīn bin Muḥammad bin Aḥmad al-Basrawī (*d.* A.H. 1102 = A.D. 1691) For his life and works, see Tâj at-Tabaqât, Mujallad xii, part i, fol. 7^b, Silk ad-Durar, vol. ii, p. 120, and the present work, fol. 19^b.

3 Ibrâhîm bin Muḥammad bin Kamâladdīn Muḥammad bin Hamzah al-Husamî (*d.* A.H. 1120 = A.D. 1708) For his life and works, see Silk ad-Durar, vol. i, p. 22, and Tâj at-Tabaqât, Mujallad xii, part i, fol. 222^b.

4 Ibrâhîm bin Sulaimân al-Jîninî (*d.* A.H. 1108 = A.D. 1696). For his life and works, see Silk ad-Durar, vol. i, p. 6, and Taj at-Tabaqât Mujallad xii, part i, fol 49^b

The author of the original work, Ibn 'Azam, was born in Tunis, A.H. 816 = A.D. 1413. He left Tunis for Egypt in A.H. 837 = A.D. 1433, and attended the lectures of 'Umar al-Baslaqûnî (*d.* A.H. 842 = A.D. 1438) and other eminent 'Ulamâ'. In A.H. 840 = A.D. 1436, he made a pilgrimage to Haramain, and for a long time stayed at Medina, where he studied Hadîs under Sirâjaddīn 'Umar bin Muḥammad al-Kâzarûnî (*d.* A.H. 865 = A.D. 1461, see Al-Qabas al-Hâvî, vol ii, fol 167^a). In A.H. 847 = A.D. 1443, he came back to Egypt and studied Hadîs under the celebrated traditionist, Ibn Hajar al-'Asqalânî (*d.* A.H. 852 = A.D. 1449). He also visited several towns of Syria and Palestine. In A.H. 849 = A.D. 1446 he revisited Mecca and settled there permanently.

Besides the present work and those mentioned in Brock., vol. ii, p. 173, the following compilations of the author are enumerated in the Mu'jam of Ibn Fahd, fol 248^b.—

- 1 الكنائس الكامنة من وفات اعيان الناسة و النامنه
- 2 الروامى على الحقيقة بوفات الخليفة
3. بقرب المطالب التساعه بوفات المائة الناسة

The author's main business was copying books and selling them, especially the more popular books of Shaiḥ Muḥiyaddīn Ibn al-'Arabî (*d.* A.H. 638 = A.D. 1240). The author died at Mecca, A.H. 891 = A.D. 1486. For full details of his life, see Mu'jam of Ibn Fahd, fol 248^b.

Beginning :—

الحمد لله الذي تفرد بما ليس لغيره العزة و العذا الخ

The work is arranged in alphabetical order, the notices under each letter being classified according to the following five *Qism*.—

- 1 الأول في من اشتهر باسم كمالك و العنيد و العجاج
- 2 الثاني فمن اشتهر بكنية كاني الاسود واني داود واني تمام
- 3 الثالث فمن اشتهر بسبب او لقب كالجوهري و الكوفي و
فطرب و كواع النمل *
- 4 الرابع فمن اشتهر بان كان العربي و ابن الاكفاني
5. الخامس فمن اشتهر بصاحب كصاحب الكتاب العلاني و البلدان
الغلانية *

For another copy of the work, cf. Berlin, No. 9876 See also Hâj. Khal, vol. iii, p 225, and Brock, vol. ii, p. 173

Written in fair Naskh, with the headings in red Dated, A H 1123 = A D. 1711 Slightly damp-stained

Scribe محمد بن عبد اللطيف الحنيلي

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from Sakhâwî's *Ad-Daw' al-Lâmî*, and the second, a biographical notice of Hamzah bin Ahmad al-Husainî (*d.* A H. 874 = A D. 1469).

The MS. was presented to the library by Dr. 'Azimaddin Ahmad of Patna city (in the name of his brother, the late Hakim Fahimaddin Ahmad)

No. 657.

fol. 160, lines 25, size $7 \times 5\frac{1}{4}$, $5 \times 2\frac{1}{8}$

القبس الحاوي لغرضوة السخاوي

AL-QABAS AL-HÂWÎ LIGURARI DAW' AS-SAKHÂWÎ.

An abridgment of As-Sakhâwî's *Ad-Daw' al-Lâmî Fi A'yân al-Qarn at-Tâsi*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah; complete in two separate volumes.

Author of the abridgment: Zainaddin Abû Ḥafṣ 'Umar bin Ahmad bin 'Alî bin Maḥmûd ash-Shammâ' al-Aṣarî ash-Shâfi'î al-Halabî ربن الدين ابو حفص عمر بن احمد بن على بن محمود الشماخ الانري

الشافعى العلى. He was born in A.H. 880 = A.D. 1475, and died in A.H. 936 = A.D. 1529 See *Īdustūr al-I'lām* fol 73^a; *Ḥāj Khal*, vol. iv, p. 122; and Brock., vol. ii, p. 304.

Vol I

Beginning —

الحمد لله الذى وفق افوا ما من عبادة اللى افتعا، اتر افضل عباده الخ *

In his preface, the author, after dwelling on the importance of biographical works, tells us that, in A.H. 927 = A.D. 1521, he received a copy of *Ad-Daw' al-Lâmi'* from Jārallah al-Makkî (*d.* A.H. 954 = A.D. 1547) Some years previously, viz, in A.H. 916 = A.D. 1510, he tells us that he had requested Jārallah's father, 'Izzaddīn Abdal 'Aziz (*d.* A.H. 921 = A.D. 1515), to show him the afore-said book, but 'Izzaddīn refused to do so, on the ground that some of the notices in the book contained disparaging remarks, which ought not to be made public. This statement of 'Izzaddīn drew our author's attention to the contents of the work, which he perused carefully, and found to consist of the following four classes of entries:—

I Lives of those scholars, who are praised for their vast learning and excellent character

II. Lives of those scholars, whose learning is said to be limited

III Shorter notices of scholars, who are referred to disparagingly

IV Shorter notices of persons of quite ordinary merits, not worthy of the attention of the biographer

He then goes on to say that, in the present abridgment, he has omitted the unpleasant remarks found in the original, and has added useful information from other sources, such as the work of biography of Jalāladdīn as-Suyūṭī (probably, the Bugyat al-Wu'āt), 'Izzaddīn Ibn Fahd al-Makkī's al-Mu'jam, and Jārallah bn 'Izzaddīn's al-Mu'jam. The symbols used to distinguish these additions are defined thus:—

واعلم ابى ادا نقلت كلام صاحب الاصل على الترجمة برمته قلت
انهمي بحروفه و الافلت انتهى ملخصا ثم ان كان المترجم من مسانخى
الدين اخدت عنهم ذكرت ما رفع لى معه و ربما زدت في الترجمة من كلام
شيخنا العلامة جلال الدين السيوطي او من معجم شيخى الحافظ عزالدين
بن مهد المكي و كذا من معجم ولده صاحبنا المحدث فخرالدين جبار الله
حيث افول قال شيخنا فالمراد الاول اوفال شيخى والثاني المقول او فال
الثالث جعله من الاختيار وربما صرحت باسمائهم و الاول لمراعاة الاختصار *

The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work

The work is arranged in alphabetical order, beginning with *اراعهم* *بن احمد الانودري الارهمى* The present volume ends with the account of *عمر بن خليل ابن العرس الكردي*

The present MS. was transcribed from the author's autograph copy, as stated in the following note at the end —

هذا اخر ما وجدته بخط مؤلفه وكتبه بيده عبدالرزاق بن محمود الحريري الحلبي السافعي العامري وكان الفراغ ليلة الجمعة بعد العشاء الاخرة اول النصف الثاني من جمادى الاولى سنة اربع عشرة و الف هجرية *

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll. 51^b, 58^b, and 155^b respectively —

1. *Shihâbaddîn Ahmad bin Muhammad bin ‘Uṣmân al-Khalilî al-Qudsî* (d. A.H. 805 = A.D. 1402), extracted from *Al-Uns al Jalil*.

2. *Shihâbaddîn Ahmad ar-Ramlî* (d. A.H. 957 = A.D. 1550), extracted from the *Nuskhat al-Wujûd*

3. *Şâ’inaddîn ‘Alî al-Isfahânî* (d. A.H. 835 = A.D. 1432) No reference is given for this notice.

No. 658.

foll. 130, lines and size same as above

The Same.

Vol. II.

The second volume of the preceding work, beginning with *عمر بن رسلان البلقنى*

A note by the scribe in the margin of the last folio runs thus —

اقول و بالله التوفيق هذا اخر ما وجدته بكراسة وروى من المسودة بخط المؤلف رحمه الله فكتبها وارجو الله سبحانه ان يمن علينا باتمامه كما من بابتدائه لان المؤلف رحمه الله تعالى لم يكمل المبيضة لكن المسودة تامة بخطه *

The present copy is defective after fol. 121^a, and the notices (arranged alphabetically under proper names) are wanting after the account of Mûsâ bin Ahmad as-Subkî, as are also parts of that portion of the work dealing with the Kuniyâhs. Four folios, 122^a to 125^b, apparently meant for the insertion of notices, are left blank.

Both volumes are written in fair Naskh, with lacunae and gaps in many places. The headings, which are also repeated in the margins, are in red. Dated, A. H. 1023 = A. D. 1614.

Scribe عبد الرزاق بن احمد الحزري العجلي.

Short notices, from other sources, of the following eminent learned men are written in a different hand in the margins of foll. 22^b, 55^a, 87^b, 119^a, 119^b, 122^a and 125^b, respectively —

1. Shamsaddîn Muhammad bin Ibrâhîm ash-Shirwânî (*d.* A. H. 873 = A. D. 1468), from the *Târikh* Ibn 'Iyâs.

2. Muhammad bin Hasan bin 'Alî al-Bajûrî (*d.* A. H. 822 = A. D. 1419). No reference is given for this notice.

3. As-Sayyid ash-Sharîf al-Jujânî (*d.* A. H. 838 = A. D. 1435), from the *Matla'as-Sa'dam*.

4. Muhammad Fasihaddîn (*d.* A. H. 837 = A. D. 1434), from the *Matla'as-Sa'dam*.

5. Muhammad Fasihaddîn an-Nizâmî (*d.* A. H. 919 = A. D. 1513), from the *Habîb as-Siyar*.

6. Sa'daddîn Mas'ûd at-Taftâzânî (*d.* A. H. 916 = A. D. 1510), from the *Habîb as-Siyar*.

7. Abû Bakr bin 'Abdallâh al-'Aidarûs (*d.* A. H. 914 = A. D. 1508), from the *Târikh* al-Yaman.

No. 659.

fol. 245; lines 23; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$

النور السافر في اخبار القرن العاشر

AN-NÛR AS-SÂFIR FÎ AKHBAR AL-QARN AL-ÂSHIR.

A work containing biographical notices of eminent scholars and Sûfis of the 10th century of the Hijrah, arranged chronologically.

Author: Mubîyaddîn Abû Bakr 'Abdalqâdir bin Shaikh bin 'Abdallâh bin Shaikh bin 'Abdallâh bin al-'Aidarûs al-'Alawî معني الدين ابو بكر عبد القادر بن شيخ بن عبد الله بن شيخ بن عبد الله بن العبدروس العلوي. The author, who belonged to the well-known Al-'Aidarûs

family of Yaman, was born at Ahmadâbâd (Gujarât) on Thursday, the 20th Rabî' I, A H 978 = A D 1570. 'He gives us his autobiography in the present work (foll. 170^a–175^a); and in the list of his works contained therein we may note the following, besides those mentioned in Brock., vol. ii, p. 419.—

1. العدائى الخصرة فى 2. العدو حات القدوسة فى الحرفة العبدروسه 1. الا نموذج اللطيف فى اهل بدر 3. سرّة النبى عليه السلام واصحابه العشرة , منج البارى بحكم المحارى 5. , الحواشى الرشقة على العروة الوثقى 4 , الشرب عقد الآل بمصائل 7 , العوهر الملالى فى كلام الشيخ عبد الله فى العزالى 6. , بعنة المستعبد بشرح نسخة المبرد 9 ; خدمه السادة نبى علوى 8. ; الآل الروى الارض والعص 11. , شرح على فصدّة الشيخ ابى العبدروس 10. , فرة العين 13 , احكام احوان الصفاء بشرح نسخة العرفاء 12. , المستفيض فى منافع الولى عمر بن محمد حسن .

He died at Ahmadâbâd in A H. 1038 = A D. 1628. See 'Iqd al-Jawâhir, fol 124^a; Khulâsat al-Asar, vol ii, p. 440; Tâj at-Tabaqât, vol. xi, fol 71^a, Al-Mashra' ar-Rawî, vol. ii, part 1, fol. 283^b.

Beginning.—

الحمد لله رب العالمين وبعد فهذا النموذج لطيف و عدوان شريف ذكرت فيه ومات من طفرت بتاريخ وفاته ممن مات فى هذا القرن الدي اوله احدي و دسمائة ختم بالحسنى من ساير العلماء و الصلحاء اله *

The work was completed at Ahmadâbâd on the 12th Rabî' II, A H. 1012 = A.D. 1603, as stated in the following colophon.—

رفع الفراغ من باليف هذا التاريخ اللطيف فى يوم الجمعة ثابى
عشر شهر ربيع الثانى سنة اثنى عشر بعد الالف *

For other copies see Br. Mus., No. 937; Bûhâr, No. 273; and Râmpûr, p. 650 See also Brock, vol. ii, p. 418; and Hâj. Khal., vol. vi, p 392.

Written in fair Naskh, within red and blue ruled borders Dated, A H. 1113 = A D. 1702.

Scribe: محمد بن على الهندوان باعلوى .

The title-page contains a short biographical notice of the author, extracted from 'Iqd al-Jawâhir wa'd-Durar of Ash-Shallî.

The title-page also contains a seal and signature of one Muhammad bin 'Abdallâh al-Lahîdî al-Ahmadî al-Ansârî ash-Shâfi'î, dated A.H. 1122 = A.D. 1710. There is also a note by 'Abdallâh bin Sayyid

‘Aidarûs bin ‘Alî bin Abî Bakr al-‘Alawî al-Husamî, who tells us that he purchased the present MS. at Shâhjahânâbâd (Delhi) on the 20th Rabi‘ I, A.H. 1150 = A.D. 1737.

No. 660.

fol. 267, lines 21; size $9\frac{1}{2} \times 6\frac{1}{4}$, $7\frac{1}{2} \times 4\frac{1}{2}$.

عقد الجواهر والدرر في اخبار القرن الحادي عشر

‘IQD AL-JAWÂHIR WA’D-DURAR FÎ
AKHBÂR AL-QARN AL-HÂDÎ
‘ASHAR.

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah, from A H 1001 to A H 1093, arranged chronologically

Author · Jamâladdîn Abû Alawî Muhammad bin Abî Bakr bin Ahmad ash-Shullî-al-Hadramî ابو علوي محمد بن ابى بكر بن احمد السلي
العصرمى He was born at Tarîm (a town in the province of Hadramaut), in the middle of Sha‘bân, A.H. 1030 = A.D. 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Haramain. In A H 1072 = A.D. 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca, but he served only a few years, and then resigned on account of ill-health

Besides the present work, and that mentioned in Brock., vol. ii, p. 383, the following works of the author are enumerated in the Khulâsat al-Aṣar (vol. iii, p. 336):—

- 1 رساله في المقنطر 3 ; رساله في علم المقات 2 ; رساله في علم المحب 1
- 4 رساله في معرفة اتفاق المطالع واختلافها 5 , رساله في معرفة ظل الزوال
- المنحة المكدة 8 . شرح جمع الجوامع للسوطى 7 , رساله في الاصول 6 .
- * شرح مختصر الرحيد

He died at Mecca, in A.H. 1093 = A.D. 1682. See Khulâsat al-Asar, vol. iii, p. 336; and Tâj at-Ṭabaqât, vol. xi, fol. 249^b

Beginning —

الحمد لله الذى انسا الموجودات بعدته الخ *

For other copies see Br. Mus., No. 938; and Râmpûr, p. 641
See also Brock., vol. ii, p. 383.

Written in ordinary Naskh, with many lacunæ and blank spaces
Dated, A.H. 1313 = A.D. 1895.

Scribe . عبد الله بن صالح بن عذود .

No. 661.

fol. 279, lines 23 ; size $13\frac{1}{4} \times 9\frac{1}{2}$, $6\frac{1}{4} \times 5\frac{1}{2}$.

خلاصة الأثر في أعيان القرن الحادي عشر

KHULĀṢAT AL-ASAR FÎ A'YÂN AL-QARN AL-HÂDÎ 'ASHAR.

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hīrah ; complete in four volumes.

Author . Muhammad Amin bin Fadlallāh al-Muhibbī محمد امين . He was born in Damascus, A.H. 1061 = A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Haramain, and also visited several places in Asia Minor and Egypt . Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Amīniyah . Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock , vol. II, p. 293, the following compositions of the author are enumerated in the Silkad-Durar, vol. IV, p. 86 .—

1. كتاب اعمالي , 2. فصد السبل فيما في لعه العرب من الدخيل .
3. الناموس على القاموس .

Our author died in Damascus, A.H. 1111 = A.D. 1699 . See Silkad-Durar, vol. IV, p. 86 ; and Tâj at-Ṭabaqât, vol. XII, part I, fol. 66^b.

Vol. I.

Beginning :—

يا من احصي بلطفه الخلاق عددا النجم *

The present volume ends with the account of ابن بكر بن الحسن بن عبد الله بن عبد الرحمن السقاف .

Copies : Berlin, No. 9893 ; Ref. , No. 369 ; Paris, No. 2083 ; Wien, No. 1192 ; Br. Mus., Nos. 1304/5 and 1648. See also Brock., vol. II, p. 293.

The work was edited and published by Muṣṭafâ al-Wahbî in Egypt, A.H. 1284.

No. 662.

fol. 276 ; lines and size same as above

The Same.

Vol. II.

The second volume of the same work, beginning with **حسن بن رمي** and ending with **المثلا عدد الكرم**

No. 663.

fol. 278 ; lines and size same as above.

The Same.

Vol III

The third volume of the same work, beginning with **عدد الكرم بن** and ending with **محمد بن عدد الوجد بن محمد فاضى العسكر سنان**.

No. 664.

fol 301 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with **محمد بن** and ending with **يوسف الرخى القدسى عدد العزيز المهاجر**.

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A H 1284 = A D 1867) is copied verbatim at the end of the present volume, indicating that all these volumes were copied from the printed edition All are in the same hand.

No. 665.

foll. 320, lines 26-30, size $14\frac{1}{2} \times 9\frac{1}{2}$; $13 \times 8\frac{1}{2}$

تاج الطبقات

TÂJ AT-ṬABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muhammad, companions of the Prophet, saints, Sûfis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically.

Author: Muhammad Amîn bin Muhammad as-Sâlih an-Naqshbandî al-Kurdî al-Ayyûbî محمد أمين بن محمد الصالح النقشبندی الكردي الأيوبي. Our author traces his genealogy from Sultân Salâhaddîn Yûsuf al-Ayyûbî, the celebrated Saladin (A H 564-589 = A D 1169-1193). He also mentions that Hasan bin Mûsâ al-Kurdî al-Bânî, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol 385), was one of his ancestors. This Hasan bin Mûsâ, who was the author of several works, died in A H 1148 = A D. 1735. See Brock, vol. ii, p 345

Details of the author's life and the exact date of his death are wanting; but, from the colophon of the last *Mujallad* (No 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A H 1299 = A.D. 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A H.

The full title of the work, as given in the preface, is as follows — تاج طبقات الأولاد العارفين والعلماء العاملين —

Vol. 1, part 1.

Beginning —

الحمد لله المنفرد باسمه الاسمي المختص بالملك الاعز الاحمي

النم *

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works:—

1. A treatise on the science of agriculture, entitled ترغيب الطالبين في حساب اهل البادية والزراعتين.

2. An astrological work, entitled *فوة العنان في اخراج صمبر الانسان*.
3. An Arabic translation of a Turkish work, entitled *انضاح الدخلات في نرحمة الغدالات*.
4. An Arabic translation of another Turkish work, entitled *ترجمة سناحت نامه ابرار بلده*, being an account of 'Abdarrahmân Âfindî's journey to Brazil (South America).
5. A daily note-book, or *روز نامه*.

He tells us further that he was actually engaged in the compilation of a detailed work on Sufism, and had already completed more than four volumes, when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task, owing to the want of materials; but fortunately, when he was staying at Mecca, he found there many useful books suitable for his purpose. He enumerates the following works as his authorities —

- 1 *Al-Istî'âb*, by Ibn 'Abdalbarr (No. 692 below).
- 2 *Al-Isâbah*, by Ibn Hajar al-'Asqalânî (717 below)
3. *Usd al-Gabah*, by 'Izzaddîn Ibn al-Aşîr (No 702. below)
- 4 *Tabaqât al-Kubrâ* by As-Suyûtî (*d.* A. H. 911 = A. D. 1505).
- 5 *Silk ad-Durar*, by Muhammad K̲halīl al-Murâdî (*d.* A. H. 1206 = A. D. 1791)
- 6 *K̲hulâsat al-Asar*, by Al-Muhîbbî (No 661 above)
- 7 *An-Nûr as-Sîjir*, by 'Abdal Qâdir al-'Alawî (No 659 above)
8. *Ad-Daw' al-Lâmi'*, by As-Sakhâwî (*d.* A. H. 902 = A. D. 1497).
- 9 *Ad-Durar al-Kâminah*, by Ibn Hajar al-'Asqalânî (No 654 above).
- 10 *Lawâiqh al-Anwâr*, by Ash-Sha'rânî (No 753 below)
- 11 *Al-Jawâhir al-Mudiyah*, by Muhiyaddîn al-Qurashî (No 758 below)
- 12 *Tabaqât an-Nahwiyîn*, by As-Suyûtî (No. 788 below)
- 13 *Nafahât al-Uns*, by 'Abdarrahmân Jâmî (*d.* A. H. 898 = A. D. 1492).
- 14 *Ar-Risâlat al-Qushairiyah*, by Abû'l-Qâsim al-Qushairî (*d.* A. H. 465 = A. D. 1074)
15. *Sharh ar-Risâlat al-Qushairiyah*, by Zakariyâ al-Ansârî (*d.* A. H. 926 = A. D. 1520)
- 16 *Ash-Shaqâ'iq an-Nu'mâniyah*, by Tâshkûprîzâdah (*d.* A. H. 968 = A. D. 1560)
17. *Dawl ash-Shaqâiq an-Nu'mâniyah*, by 'Ashiq Bâbâ (*d.* A. H. 979 = A. D. 1571)
18. *Nafh at-Tîb*, by Al-Maqqarî (*d.* A. H. 1041 = A. D. 1632).
19. *Tabaqât al-Hanâbilah*. by Ibn Rajab (No. 779 below)

20. *As Suhub al-Wābīlah*, by An-Najdī (No. 785 below).
21. *Tabaqāt ash-Shāfi'iyah*.
22. *Tabaqāt al-Huffāz*, by Aḏ-Dahabī (No 707 below).
23. *Al-Tārīkh al-Kāmil*, by Ibn al-Asīr (*d.* A H 630 = A D 1232).
24. *Wafayāt-al-A'yān*, by Ibn Khallikān (No 649 above)
25. *Subhat al-Marjan*, by Āzād Bilgīrāmī (No 810 below)
26. *Akhhbār ad-Duwal* by Ahmad al-Qarāmānī (*d.* A H 1019 = A.D. 1611)
27. *Tārīkh Hamāt* (see Hāj Khal., vol II, p. 127)
28. *Al-'Uyūb al-Āsār*, by Al-Jabartī (*d.* A H 1240 = A D 1825).
29. *Kitāb al-Khatat wal-Āsār*, by Al-Maqrīzī (*d.* A H. 845 = A D 1442)
30. *Sharh al-Mawāhib al-Ladunīyah*, by Az-Zarqānī (*d.* A H. 1122 = A D 1710)
31. *Kitāb as-Sīlah*, by Ibn Baṣṭīkuwāl al-Qurtubī (*d.* A H 578 = A D. 1183)
32. *Takmilat as-Sīlah*, by Ibn al-'Abbār al-Qudā'ī (*d.* A H. 658 = A.D. 1260)
33. *Al-Ikātah fī Tārīkh Ġarnāṭah*, by Ibn al-Khatīb al-Qurtubī (*d.* A H 776 = A D. 1374)
34. *Mal' al-'Aibah*, by Ibn Rushaid al-Fihri (*d.* A H 721 = A.D 1321).
35. *Tabaqāt al-Qurrā'*, by Aḏ-Dahabī (No 757 below)
36. *Inbā' al-Ġunm bi 'Abnū' al- Umr*, by Ibn Hajar al-'Asqalānī (*d.* A.H. 852 = A.D. 1449).
37. *Al-Kawākib ad-Durīyah*, by 'Abdarra'ūf al-Munāwī (*d.* A H. 1031 = A D 1622)

The entire work is divided into twelve *Mujallad*, each treating of a century, and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hīrah.

Beginning with the account of اصام الندين وسد المرحلين .. محمد
اصام الانعمه و اشرف هذه
 بن عبد الله بن عبد المطلب
 الائمة سدنا بوبل بن الحارث.

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muhammad bn 'Abdallāh al-Mansūri, is prefixed to each part.

No. 666.

fol 340; lines and size same as above

The Same.

Vol I, part 2

The second part of the first *Mujallad*, embracing the period extending from the later months of the 15th up to the end of the 44th year of the Hijrah.

Beginning with the account of *عبد الله العرشى* and ending with that of *عبد بن ابي سفيان*.

No. 667.

fol 340, lines and size same as above

The Same.

Vol I, part 3.

The third part of the first *Mujallad*, embracing the period extending from A.H. 45 to the earlier months of A.H. 67.

Beginning with the account of *مسلم بن مخلد* and ending with that of *احنف بن فوس*.

No. 668.

fol 307; lines and size same as above

The Same.

Vol I, part 4

The fourth part of the first *Mujallad*, embracing the period extending from the later months of A.H. 67 up to the end of A.H. 100

Beginning with the account of *عدي بن حاتم الطائي* and ending with that of *عبد الرحمن بن مؤمل*.

No. 669.

fol. 356; lines and size same as above

The Same

Vol. II, part 1

The first part of the second *Mujallad*, embracing the period extending from A. H. 101 up to the end of A. H. 150.

Beginning with the account of *الخلقة* *سددنا عمر بن عبد العزيز* and ending with that of *الامام الاعظم النعمان بن ثابت بن النعمان ابو حنيفة*.

No. 670.

fol. 220, lines and size same as above.

The Same

Vol. II, part 2

The second part of the second *Mujallad*, embracing the period extending from A. H. 151 up to the earlier months of A. H. 178.

Beginning with the account of *الشيخ محمد بن اسحاق* and ending with that of *الشيخ ابو علي بن عبد الله الكوفي*.

No. 671.

fol. 257; lines and size same as above.

The Same.

Vol. II, part 3.

The third part of the second *Mujallad*, embracing the period extending from the later months of A. H. 178 up to the end of A. H. 200.

Beginning with the account of *الشيخ ابو سليمان البصري* and ending with that of *ابو سلمة سيار بن حاتم البصري*

No. 672.

fol. 350; lines and size same as above

The Same.

Vol. III, part 1

The first part of the third *Mujallad*, embracing the period extending from A.H. 201 up to the earlier months of A.H. 245

Beginning with the account of الشيخ حبيب بن الوليد بن حبيب and ending with that of الشيخ ابو الفضل نوبان بن ابراهيم.

No. 673.

fol. 349, lines and size same as above

The Same.

Vol. III, part 2.

The second part of the third *Mujallad*, embracing the period extending from the later months of A.H. 245 up to the end of A.H. 300.

Beginning with the account of الشيخ ابو نواب عسكر بن حصين النخعي and ending with that of الشيخ محمد بن الفضل بن اسحاق ابو سعيد النساوري.

No. 674.

fol. 350, lines and size same as above

The Same.

Vol. IV, part 1.

The first part of the fourth *Mujallad*, embracing the period extending from A.H. 301 up to the earlier months of A.H. 345.

Beginning with the account of الشيخ احمد بن اسحاق الحميري and ending with that of الشيخ محمد بن حبيب بن امية بن عمرو.

No. 678.

fol. 332; lines and size same as above

The Same.

Vol. VI, part 2

The second part of the sixth *Mujallad*, embracing the period extending from the later months of A. H. 558 up to the end of the sixth century.

Beginning with the account of الشيخ علي بن موحود بن الحسن بن الشخ أبو القدوح أسعد بن أبي النضائل محمود بن خلف بن أحمد العجلي and ending with that of الشيخ محمد بن إبراهيم.

No. 679.

fol. 240; lines and size same as above

The Same.

Vol VII, part 1.

The first part of the seventh *Mujallad*, embracing the period extending from A. H. 601 up to the earlier months of A. H. 658

Beginning with the account of الشيخ محمد بن عبد العزيز بن خلف and ending abruptly in the middle of the life of الشيخ محمد بن أحمد بن عبد الله بن عيسى بن أبي الرجال أحمد بن علي البونيني.

No. 680.

fol. 222; lines and size same as above

The Same.

Vol VII, part 2.

The second part of the seventh *Mujallad*, embracing the period extending from the earlier months of A. H. 658 up to the end of A. H. 700.

Beginning at the point where the previous part ends in the account of الشيخ محمد بن أحمد بن عبد الله بن عيسى البونيني and breaking off abruptly in the middle of the account of الشيخ عبد الوهاب بن عمر الرعياني.

It may be noticed here that the account of عبد الوهاب الرعياني remains unfinished.

No. 681.

fol. 301 ; lines and size same as above.

The Same.

Vol. VIII.

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century.

Beginning with *أحمد بن عبد الرحمن الدمشقي* and ending with *ظاهر الدين الخلوئي*.

No. 682.

fol. 359 ; lines and size same as above.

The Same.

Vol. IX.

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century.

Beginning with the account of *الشيخ علي بن سدي القطب الا و حد* and ending with that of *الشيخ محمد بن ابي بكر بن عبد الرحمن* وما.

No. 683.

fol. 302 ; lines and size same as above.

The Same.

Vol. X.

The tenth *Mujallad* of the same work, embracing the period extending from A.H. 901 to A.H. 985.

It may be noticed that no account of the years A.H. 986 to 1000 is found in the present copy.

Beginning with the account of *محمد بن عمرو بن محمد بن ثابت الدروسي* and ending with that of *حامد بن محمد الشهرستاني الشيخ دورور*.

No. 684.

fol. 275; lines and size same as above

The Same.

Vol. XI.

The eleventh *Majallad*, containing biographies of those who flourished in the 11th century.

Beginning with the account of الشيخ اسماعيل بن عبد الحق بن محمد and ending with that of الشيخ محمد بن ابى السرور محمد بن ابى الحجازي سلطان الحنبلي.

No. 685.

fol. 320; lines and size same as above

The Same.

Vol. XII, part 1.

The first part of the twelfth *Mujallad*, embracing the period extending from A.H. 1101 up to the earlier months of A.H. 1152.

Beginning with the account of نزهان الدين الشيخ ابراهيم بن العمادي and ending with that of الشيخ ابراهيم بن محمد المعروف بان سفر الحنفي.

No. 686.

fol. 377; lines and size same as above.

The Same

Vol. XII, part 2.

The second part of the twelfth *Mujallad*, embracing the period extending from the later months of A.H. 1152 up to the end of the 12th century.

Beginning with the account of الشيخ عمر بن يوسف الحنفي البقراصي and ending with that of نجم الدين بن صالح بن احمد بن محمد بن صالح بن محمد بن عبد الله النمر ناشي.

The colophon runs thus:—

فدتم بحمد الله وحسن توفيقه وعنايته و ذلك الجزء الثاني من
القرن الثاني عشر والحمد لله علي البدء والختام و كان الفراغ من

تسويده عصر يوم السبت الحادى والعشرون من شهر رمضان المبارك
سنة تسع و تسعين و مائين و الف من سنة الهجرة الشريفة الخديوة على
صاحبها افضل الصلاة و اشرف التحكات و ازكى التسليمات اللهم و فى
لتاليف العرن الثالث عشر علي الوجه المطلوب بفضلك و منك و كرمك *

All the volumes are written in a hasty Naskh.

Dated, A H. 1299 = A D. 1882.

COMPANIONS AND TRADITIONISTS.

No. 687.

fol 56, lines 24; size 9 × 6; 7 × 5.

[كتاب في اسماء الرجال]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name

In an endorsement in the margin of fol 1^a, the work is said to be a fragment of *Al-Mu'talif wa'l-Mukhtalif*, by 'Abdalganî al-Azdî (*d* A H 409 = A.D. 1018); but internal evidence shows that it is a portion of some work by Imâm Al-Bukhârî (*d* A H. 256 = A D 870). All the statements made in the work have been narrated directly from those Shauks from whom, as we are told by Aḍ-Ḍahabî and Al-'Ijlawnî, Imâm Bukhârî received traditions, and who flourished long before the afore-said 'Abdalganî al-Azdî; for instance, Abû 'Âsim (*d*. A.H. 212 = A.D. 827), Abû Nu'aim (*d*. A H. 219 = A D. 834), Âdam bin Abî Iyâs (*d* A.H. 220 = A.D. 835), and Ismâ'il bin Abî Uwais (*d*. A H. 226 = A.D. 841). Moreover, in a note by some scholar in the margin of fol 44^b, where biographical accounts of Ḥarâm bin Ḥakîm and Ḥarâm bin Mu'âwiyah are given, the writer says that Bukhârî (most probably, meaning the author of the present work) has wrongly

guessed that these men were two different persons while, as a matter of fact, they were one and the same person. The note runs thus —

حرام بن حكيم و حرام بن معوية هما رجل واحد و رهم البخارى فى
اخراجهم انهما اثنين *

We learn from Hâj Khal., vol. II, p. 117, that Imâm Bukhârî wrote three biographical books dealing with the traditionists, the first a large work, entitled *At-Târikh al-Kabîr*; the second, a work of medium size, entitled *At-Târikh al-Awsat*, and the third, a shorter work, entitled *At-Târikh as-Ṣagîr* (see No. 688 below). The present MS is possibly a fragment either of *At-Târikh al-Kabîr* or *At-Târikh al-Awsat*.

From the original pagination of the MS., it appears that eight folios are wanting at the beginning. It opens abruptly with the words —

قال لى ابراهيم بن المنذر عن ابراهيم بن محمد بن عبد العزيز بن عمر
..... لمن شهد بدرا فوجدهم مائة رجل لكل رجل نارب مائة دينار و كان
عثمان بن عفان فيهم فاخذها النخ *

The first complete notice relates to the account of محمد بن عبد الله القطعي. The work is arranged in alphabetical order, except that the names beginning with Muhammad have been placed first

The MS breaks off abruptly in the middle of the account of خالد بن يحيى بن صفوان.

Apparently a very old copy. Written in Naskh, with occasional notes and emendations in the margins. Not dated. Probably, 12th century.

No. 688.

fol. 175; lines 13; size $12\frac{1}{2} \times 9$; $8\frac{1}{2} \times 5\frac{1}{4}$.

التاريخ الصغير

AT-TÂRIKH AṢ-ṢAGÎR.

A well-known work containing notices of the companions, their followers, and other subsequent traditionists.

Author: Abû 'Abdallâh Muhammad bin Ismâ'îl al-Bukhârî al-Ju'fî (d. A.H. 256 = A.D. 870). For his life, see Lih. Cat., vol. v, part i, No. 129.

Beginning:—

اخبّرنا ابو ذر عبد بن احمد بن محمد الهروي قال حدثنا محمد بن اسمعيل كتاب المختصر من تاريخ النبى صلى الله عليه وسلم و المهاجرين و الانصار و طبقات التابعين لهم باحسان و من بعد هم النخ *

Cf. Berlin, No. 9914, where the contents of the work have been fully described. See also Râmpûr, p. 623, Bûhâr No. 221, and Hâj. Khal., vol. ii, p. 117.

Distinctly written in bold Naskh, within red and blue ruled borders. Dated, A.H. 1293 = A.D. 1876.

The work has been lithographed in Allâhâbâd, A.H. 1324.

No. 689.

fol. 325; lines 22; size $13\frac{1}{2} \times 8$; $10 \times 5\frac{1}{2}$.

(A MS. containing two separate works, bound together.)

fol. 1-102^a.

I.

The Same.

Another copy of the preceding work.

Begins as above.

Written in fair Naskh. Dated, A.H. 1315 = A.D. 1898.

fol. 105^a-325.

II.

اسماء رجال الصيحين

ASMÂ' RIJÂL AŞ-ŞAḤĪḤAIN.

A biographical dictionary of those traditionists, whose names occur in the Ṣaḥīḥ Bukhârî and the Ṣaḥīḥ Muṣṭafî

Author: Abû'l-Faḍl Muḥammad bin Tâḥir bin 'Alî al-Maqdisî
ابو الفضل محمد بن طاهر بن علي المقدسي

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A.H. 448 = A.D. 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân. He died in Bagdâd, A.H. 507 = A.D. 1113, on his way back from Mecca. See Taḍkîrat al-Ḥuffâz, vol. iv, p. 39.

Beginning:—

قال الحافظ ابو الفضل محمد بن طاهر المقدسي رضي الله تعالى عنه - الحمد لله على كل حال و امام كل حاجة و سوال النخ *

The work contains biographical notices of those traditionists who are mentioned in the *Sahîh Bukhârî* and the *Ṣahîh Muslim*, and accounts of whom were subsequently given in two separate works, viz., *اسماء رجال صحيح البخارى* by Abû Nasr Ahmad bin Muhammad al-Kalâbâdî (*d.* A.H. 398 = A.D. 1007) and *اسماء رجال صحيح مسلم*, by Abû Bakr Ahmad bin 'Alî al-Isfahânî (*d.* A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See Hâj. *Khal.*, vol. i, p. 289.

Written in bold Naskh, with the headings in red. Foll 103^a-104^b are blank

Dated, A.H. 1315 = A.D. 1898.

No. 690.

fol. 36; lines 19, size 8 × 7; 6½ × 4.

كتاب الضعفاء الصغير

KITÂB AD-DU'AFÂ' AŞ-ŞAĞÎR.

A biographical dictionary of weak or rather unreliable traditionists.

By Abû 'Abdallâh Muhammad bin al-Bukhârî al-Ju'fî ابو عبد الله محمد بن اسمعيل البخارى (*d.* A.H. 256 = A.D. 870). See Lib Cat, vol v, part i, No. 129.

Beginning:—

اخبونا الشيخ ابو علي الحسن بن احمد الحداد المعري فراءة عليه
و انا اسمع في شهر الله الاصم رجب سنة تسع و خمس مائة انبا ابو نعيم
احمد بن عبد الله بن احمد بن اسحاق الحافظ بسط محمد بن يوسف
ابن الصوفي فراءة عليه في ذى الحجة سنة ست و عشرين و اربعمائة
انبا ابو احمد محمد بن احمد بن العطريف الرباطي بجرجان قال فرأت
على ادم بن موسى الجوازي ثنا ابو عبد الله محمد بن اسمعيل البخارى
باب الالف ابراهيم بن اسمعيل بن مجمع بن جارية الانصارى نروى عنه
و هو كثير الوهم الخ *

Besides the present work, Imâm Bukhârî wrote another biographical dictionary of the unreliable traditionists, entitled *Kitâb ad-Du'afâ' al-Kabîr*. See Hâj. *Khal.*, vol. iv, p. 118.

Written in fair Naskh.

Not dated. Apparently, a very modern copy.

The work was printed in A.H. 1323.

No. 691.

fol. 26; lines 18; size $8\frac{1}{2} \times 6$; $6 \times 4\frac{1}{2}$.

كتاب المنفردات والوحدان

KITÂB AL-MUNFARIDÂT WAL-WUHDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Ḥadîṣ to one single person.

Author: Abû'l-Ḥusain Muslim bin al-Hajjâj al-Qushairî أبو الحسن بن الحجاج القشيري (d. A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, No. 188

Beginning:—

قال اخبرنا ابو محمد الحسين بن احمد السمرقندى بقرأتى عليه
بفيسا پور قال سمعت ابا الحسين مسلم بن الحجاج القشيري يقول
تسمية من روى عنه رجل او امرأة حفظ او حفظت من رسول الله صلى الله
عليه وسلم شيئاً من قول او فعل ولا يروى عن كل واحد منهم الا واحد من
مشهور التابعين لاثنى فى الرواية عنه النج *

A copy of the work is noticed in Asafiyah, p 786.

Written in fair Nasta'liq. Not dated. Apparently, a very modern copy.

No. 692.

fol. 144; lines 19; size $13\frac{1}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

الاستيعاب في معرفة الاصحاب

AL-ISTÎ'ÂB FÎ MA'RIFAT AL-AŞḤÂB.

The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Abû 'Umar Yûsuf bin 'Abdallah bin Muhammad bin 'Abdalbarr an-Namari al-Qurtubî بن يوسف بن عبد الله بن محمد بن عبد البر النمري القرطبي. The author was a great traditionist and historian of his time, and was born at Cordova on Friday, the 24th Rabî' II, A.H. 368 = A.D. 978. He held the post of Qâdî of Lisbon, and died at the age of 95 in Shâtîbah, on the 30th Rabî' II, A.H. 463 = A.D. 1071. For his life, see Taḍkîrat al-Huffâz, vol. iii, p. 324; Al-Ansâb by As-Sam'ânî, fol. 447^a; Ithâf an-Nubalâ', p. 442; and Ibn Khallikân (De Slane's translation), vol. iv, p. 398.

Vol. I.

Beginning:—

فإن الحمد لله رب العالمين جامع الاولين و الآخريين النخ *

The present volume ends abruptly in the middle of the account of الحسن بن علي بن ابي طالب.

For other copies see Br. Mus., No. 1623; Br. Mus. Suppl., No. 623; Brill-Houtsma, No. 195; Cairo, vol. i, p. 225; Ḥamidiyah, No. 202; Ayâ Sûfiyah, No. 453; Kopr., Nos. 238-241; Bashîr Âgâ, No. 85; Calcutta Madrasah, p. 42; Bûhâr, No. 228 and Râmpûr, p. 133. See also Hâj. Khal., vol. i, p. 276; and Brock., vol. i, p. 368.

The work was printed in two volumes at Haidarâbâd (Deccan), A.H. 1318.

No. 693.

fol. 152; lines and size same as above

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the preceding volume of the account of الحسن بن علي بن ابي طالب and ending with that of كداد الادابي.

No. 694.

fol. 205; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of فبس بن الحصين بن قحافه ابوبكر الصديق and ending with that of العاصمي العارثي.

No. 695.

fol. 171 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of *عالم بن عبد الله*. The alphabetical series of proper names ends on fol. 166^b, with *بربع الجهني*. There follows the *كتاب الكنى*, containing the accounts of those who are known by their *Kunyah*, arranged also alphabetically. The volume ends abruptly in the middle of the account of *ابو امية المخزومي*.

No. 696.

fol. 167 ; lines and size same as above

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of *ابو امية المخزومي*. The *Kunyah* end on fol. 87^b, with *ابو برد*. There follows the *كتاب النساء*, a chapter containing notices of the female companions of the Prophet, beginning with *اروى بنت عبد المطلب* and ending with *ام ورقة*.

All the above five volumes were transcribed by Mirzâ Haidar Ali at Lucknow, A.H. 1316 = A.D. 1898. Written in fair Naskh, with the headings in red.

No. 697.

fol. 188 ; lines 17 ; size $8 \times 5\frac{1}{2}$; 5×3 .

تقييد المهمل و تمييز المشكل

TAQYÎD. AL-MUHMAL WA TAMYÎZ
AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' as-Şaḥîḥ* of Imâm Bukhârî and in the *Al-Jâmi' as-Şaḥîḥ* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded.

Author: Abû 'Alî al-Ḥusain bin Muḥammad bin Ahmad al-Ḡassânî al-Jaiyânî الغساني الجياني بن محمد بن احمد الغساني الجياني.

The author, Al-Jaiyânî, a good philologist and traditionist of Spain, was born in A.H. 427 = A.D. 1035. He began his travels for the purpose of acquiring learning in A.H. 444 = A.D. 1052, served as a professor of Ḥadîṣ in the famous Cordova University, and died on the 12th of Sha'bân, A.H. 498 = A.D. 1105. See Taḍkirat al-Ḥuffâz, vol. iv, p. 31; and Ibn Khallikân (De Slane's translation), vol i, p. 458.

Beginning:—

الحمد لله رب العالمين و العافيه للمتقين و بعد برحمك الله
فادك سألتني ان اجمع لك ما اشتد عليك مما يأتلف خطه و يختلف
لفظه من اسماء الرواة و كذاهم واسابهم من الصحابة والتابعين ومن بعدهم
من المخالفين ممن ذكر في الكتابين الصحيحين النج *

Incomplete at the end. The MS breaks off abruptly in the middle of the account of ابن اشك.

A copy of the work has been described in Berlin, No. 10161. See also Hâj. Khâl, vol. ii, p. 397; and Brock., vol. i, p. 368.

Apparently, an old copy. Written in fair Naskh, with the headings in red. The old folios have been re-mounted on new margins

Not dated Probably, 16th century.

No. 698.

fol. 203; lines 23, size $9\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الكمال في اسماء الرجال

AL-KAMÂL FÎ ASMÂ' AR-RIJÂL.

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Ḥadîṣ.

Author: Taqîaddîn 'Abdalḡanî bin 'Abdalwâhid bin Surûr al-Jammâ'ilî al-Maqdisî الجعاعلي بن سرور الواحد بن عبد الواهيد بن سروز الجعاعلي المقديسي. He was born at Jammâ'il (a village in the vicinity of Nâbulus) in A.H. 541 = A.D. 1146. In his early youth he left his home for the sake of acquiring learning, and visited Damascus Baḡdâd, Egypt, Hamadân, Iṣfahân and other centres of Islamic culture and learning. In A.H. 570 = A.D. 1174 he revisited Alexandria,

and heard traditions from the greatest traditionist of the age, Ḥāfiẓ Aḥmad bin Muhammad as-Silafī (*d.* A.H. 576 = A.D. 1180). Our author specialised in the subject of Hadīṣ, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabī' I, A.H. 600 = A.D. 1203. See *Taḍkirat al-Ḥuffāz*, vol. iv, p. 165; *Ithāf an-Nubalā'*, p. 302; and *Tabaqāt al-Ḥanābilah* by Ibn Raǧab, vol. ii, fol. 15^b

Beginning.—

الحمد لله على جمع دعمة عدد خلقه وكلمه حمدا يوجب المزد
من ضله وكرمه الن *
من

According to the *Taḍkirat al-Ḥuffāz*, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of *السلطان أبي السع*
الصرى

The work was finally arranged by the author's son, Jamāladdīn Abū Mūsā 'Abdallāh (*d.* A.H. 627 = A.D. 1229), as stated in the following note on the title-page:—

الجزء الاول من الكمال في اسماء الرجال تاليف السيخ الامام
تقى الدين ابي محمد عبد الغنى بن عبد الواحد بن علي بن سرور
المعدسى ترتيب ولده الحافظ جمال الدين ابي موسي عبد الله رحمهما الله
تعالى *

For other copies see Berlin, No. 9924/5; Br. Mus. Suppl., No. 625/6; Cairo, vol. i, p. 244; and Calcutta Madrasah, p. 43. See also Brock., vol. i, p. 356; and Ḥāj. Khal., vol. v, p. 240.

Written in good Naskh, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawī (*d.* A.H. 676 = A.D. 1278) in the margins of the original copy. Not dated. Probably, 15th century.

No. 699.

fol 226, lines 21, size $9\frac{1}{2} \times 7\frac{1}{4}$, $7\frac{1}{2} \times 5\frac{1}{2}$

تهذيب الكمال

TAHDÎB AL-KAMÂL.

The present MS. is defective at the beginning as well as at the end. It contains neither title nor author's name; but in an endorsement on fol. 1^a it is said to be *Tahdîb al-Kamâl*, which is a revised and enlarged edition of 'Abdalganî al-Maqdisî's *Al-Kamâl* (No 698 above).

Author: Jamâladdîn Abû'l-Hajjâj Yûsuf bin 'Abdarrahmân al-Mizzî حمال الدين ابوالحجاج يوسف بن عبد الرحمن المزي (d. A.H. 742 = A.D. 1341). See Lib Cat., vol. v, part 1, No 229

The MS begins abruptly with the account of معاذ بن هشام and breaks off in the account of هجرة الشيباني.

We learn from Hâj Khal, vol v, p 240, that Al-Mizzî left this work incomplete, and that it was subsequently continued by 'Alâ'-addîn Mugaltâ'î bin Qilîj, who divided it into thirteen volumes. Mugaltâ'î was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durar Al-Kâminah, vol ii, fol. 299^a

For other copies see Berlin, No. 9930/1; Paris, Nos. 2089-91, Br Mus., No. 1635; Br. Mus Suppl., No. 627; Cairo, vol i, p 233, Hamidiyah, No 226; Kopr., No. 272, and Âsafiya, vol. i, p 779 See also Brock., vol i, p. 360, where the present work is erroneously described as an abridgment of the work by Muhammad bin Maḥmūd bin al-Hasan bin an-Najjâr al-Bagdâdî (d. A.H. 643 = A.D. 1245), entitled الكمال في معرفة الرجال.

Plainly written on thick creamy paper in bold Arabian Naskh, with the headings always in red.

There are several marginal notes by Muhammad bin Ibrâhîm bin al-Muhandis, who tells us that he read this MS. before its author, and collated it with the autograph copy, at Damascus in A.H. 718 = A.D. 1318. Ibn al-Muhandis, the writer of these notes, was one of the teachers of the celebrated traditionist, Aḍ-Ḍahabî. He was born in A.H. 665 = A.D. 1267, and died in A.H. 733 = A.D. 1333. For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 93^b; and Taḍkirat al-Ḥuffâz vol iv, p. 294.

No. 700.

fol. 166, lines 20, size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

الكاشف في معرفة اسماء الرجال

AL-KÂSHIF FÎ MA'RIFAT ASMÂ'
AR-RIJÂL.

An old and exceedingly valuable copy of *Al-Kâshif*, an abridgment of Al-Mizzî's *Tahdîb al-Kamâl* (No. 699 above), by Shamsaddin Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قاسم الدهبي, a well-known traditionist and historian, born in Damascus on the 3rd Rabî' II, A.H. 673=A.D. 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hîjâz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Du'l-Qa'dah, A.H. 748=A.D. 1348. See *Tabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 4^b; *Tabaqât* by Al-Isnawî fol 101^b; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 145^a; *Mir'ât Al-Janân*, fol. 458^b; *Ad-Durar al-Kâminah*, vol. ii, fol. 109^a; *Muntakhab as-Sulûk*, fol 38^b, *Dustûr al-'Îlâm*, fol. 50^b; and Brock, vol. ii, p. 46

Beginning —

الحمد لله والسر لله يقول محمد بن احمد بن الذهبي
سامحه الله هذا مختصر نافع في رجال الكتب الستة الصحاحين و السفر
الاربعة مقتضب من تهذيب الكمال لسييذنا الحافظ المرى النخ *

The notices are arranged in alphabetical order, beginning with Ahmad bin Ibrâhîm al-Mawsilî.

For other copies see Cairo, vol i, p. 242; Kopr., No. 386; Escur, No 1779; Âsafiyah, p. 786; Bûhâr, No. 232; and Râmpûr, p. 138. See also Hâj Khal., vol. v, p. 3.

The present valuable copy, dated A.H. 733=A.D. 1333, was transcribed within the life-time of the author by Abû'l-Fath as-Subkî, as stated in the following colophon —

وقع فراغ ابى الفتح السبكي نفعه الله من كتابته في الثاني والعشرين
الرجب الفرد سدة ثلاث و ثلاثين وسبعمائة *

The scribe, Abû'l-Fath, whose full name was Taqîaddin Muhammad bin 'Abdallatif as-Subkî, was born in the month of Rabi' II, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th Dû'l-Qa'dah, A.H. 744 = A.D. 1344. For notices of his life, see Ad-Durar Al-Kâminah, vol. ii, fol. 166^b, Tabaqât by Al-Isnawî, fol. 129^a; Tabaqât by Ibn Qâdî Shuhbah, fol. 146^a; Tabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 29^a, Tabaqât by Ibn al-Mulaqqin, fol. 150^a, and Mir'ât al-Janân, fol. 458^a.

Written on thick creamy paper, in beautiful Naskh, with marginal notes and emendations.

Foll. 40-49, are of paper of a reddish tint. Foll. 94-99 and 150 are seriously water-stained.

The title-page bears the seal and signature of Abû Bakr 'Abdallâh, a teacher of the Madrasah As-Sadr al-'Âli (مدرسة الصدر العالي) at Qandiyah, dated A.H. 1179 = A.D. 1765.

No. 701.

fol. 249, lines 27, size 10 × 6, 8 × 4½.

تَقْرِيبُ الْهَدِيبِ

TAQRÎB AT-TAHDÎB.

The well-known biographical dictionary of the traditionists, compiled by Ahmad bin 'Alî bin Hajar al-'Asqalânî (أحمد بن علي بن هجر العسقلاني) (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part 1, No. 159.

Ibn Hajar Al-'Asqalânî first abridged Al-Mizzî's *Tahdîb al-Kamâl* (No. 699 above) in a work entitled *Tahdîb at-Tahdîb*. He then abridged this latter work in a more concise form, entitling it *Taqrîb at-Tahdîb*.

Beginning:—

الحمد لله الذي رفع بعض خلقه على بعض درجات ... اما بعد فادى
لما فرغت من تهذيب تهذيب الكمال في اسماء الرجال الذي جمعت فيه
مقصود التهذيب لحاوظ عصرة ابى الحجاج الدزني الخ *

The contents of the present work have been described in Berlin, Nos. 9954-5. See also Cairo, vol. i, p. 232; Āṣafiyah, p. 776; Râmpûr, p. 136; and Brock., vol. i p. 360. In Hâj. Khal., vol. v, p. 243,

it is stated that the composition of the work was completed on the 9th Jumâdâ II, A.H. 808 = A.D. 1405; but in the colophon of the present copy, the date of completion is given as A.H. 824 = A.D. 1421. The colophon runs thus:—

قال المؤلف ... فرغب من تعلمه يوم الأربعاء، أربع عسرجمادى الآخرة
سنة ٨٢٤ *

Written in Naskh, with marginal notes and emendations throughout. Foll. 151 and 238–249 are supplied in a later hand Foll. 224 and 225 should be transposed

The present copy was collated with the original at Mecca by one Jalâl [bin] Shaikh 'Abdalmalik, commonly known as Al-Muttaqî, as stated in the following note at the end.—

لعبت بالمقابلة بوسع الطافه والامكان بعون عناية الرحمان من مددته و
مختتمه فى مكة المعظمة تجاه بيت الله زادها الله شرفا وعظيما ... كتبه
الفقيه المذنب جلال [بن] شيخ عبد الملك الشهدر بالمقتضى عفى عنه *

Not dated. Probably, 18th century. Slightly worm-eaten

The work has been repeatedly printed and lithographed in India, viz, in A.H. 1271, A.H. 1290 and A.H. 1308.

No. 702.

foll. 256; lines 27; size $14 \times 9\frac{1}{4}$; $9\frac{1}{4} \times 7$.

اسد الغابة في معرفة الصحابة

USD AL-ĠĀBAH FÎ MA'RIFAT AŞ-ŞAĤĀBAH.

A very old and valuable copy of the *Usd al-Ġābah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A.H. 693 = A.D. 1294, and A.H. 694 = A.D. 1295, respectively; while the second, which is not dated, seems to be written in a different and much later hand.

Author: 'Izzaddîn Abû'l-Ḥasan 'Alî bin Abî'l-Karam Aḡîraddîn Muhammad bin Muḥammad bin 'Abdal-Karîm bin 'Abdalwâhid ash-Shaibânî, generally known as Ibn al-Aḡîr al-Jazarî عزالدين ابوالحسن علي بن ابي الكرم اثراالدين محمد بن محمد بن عبد الكرم بن عبد الواحد الشيباني الشهير بابن الاثير الجزري.

Vol. I.

Beginning.—

قال السبعي الحمد لله المدونة عن أن يكون له نظراء و اشباهه الخ *

The author, who was a great traditionist and historian, was born on the 4th of Jumâda I, A. H. 555 = A. D. 1160, at Jaziratu Ibn 'Umar (in Mesopotamia), where he was brought up and received his early education. He went, with his father and his two brothers, Majdaddîn Abû's-Sa'âdât Mubârak (*d.* A. H. 606 = A. D. 1209) and Diyâ'addîn Abû'l-Fath Nasrallâh (*d.* A. H. 637 = A. D. 1239), to Mawsil, where he received lessons from Abû'l-Fadl 'Abdallâh bin Ahmad at-Tûsî, the Khatib of the city (see *As-Subkî*, vol. v, fol. 243^a). He then proceeded to Bagdâd, where he attended the lectures of Ya'îsh bin Sadaqah al-Furâtî (*d.* A. H. 593 = A. D. 1197, see *Al-Isnawî*, fol. 180^a), Ibn as-Sukanah (*d.* A. H. 607 = A. D. 1211; see *ibid.*, fol. 125^b), and other eminent scholars. Subsequently, he made a journey to Syria and Jerusalem, where he completed his education under numerous distinguished scholars. Afterwards, he returned to Mawsil, where he settled permanently, and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer, Ibn Khallikân, whose father was an intimate friend of our author, says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikân personally met him, in A. H. 626 = A. D. 1229, at Aleppo; and found him to be a man of the highest accomplishments and the most excellent qualities, but extremely modest. Besides the present work, he wrote the *Kitab al-Kâmil fi't-Târikh*, a well-known universal history, from the earliest times down to A. H. 628 = A. D. 1231; which has been edited and published by C. J. Tornberg, in 14 vols, Leyden, A. D. 1851-76, and reprinted in 12 vols, Cairo, A. H. 1290-1303. He also abridged the *Kitâb al-Ansâb* of As-Sam'ânî (No. 646 above), incidentally pointing out the errors of that author and enriching the work with valuable new material (see Hâj. Khal., vol. i, p. 456). He died at Mawsil in the month of Shabân, A. H. 630 = A. D. 1234. See Ibn Khallikân (*De Slane's translation*), vol. ii, p. 288; *Tabaqât* by Ibn al-Mulaqqin, fol. 128^b; *Tabaqât* by Al-Isnawî, fol. 24^a; *Tabaqât* by Ibn Qâdî Shuhbah, fol. 73; *Tabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 245^b; *Tadkirat al-Huffâz*, vol. iv, p. 191; *Mir'ât al-Janân*, fol. 393^b; and *Brock*, vol. i, p. 345.

The present volume ends with the account of سيف بن ملك بن ابي
الاشعم

Written in beautiful Naskh, with occasional vowel-points. A

tastefully ornamented square on fol. 1^a, inscribed with the title of the work and the author's name, has been partly torn off; but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read *بدائم العزو الدقاء والسعادة* و *و الغنى*. These words, as well as the extremely elegant appearance of the MS, suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramadân, A.H. 693 = A.D. 1294

Scribe. *عبدالمغنى بن عبد المؤمن بن ابراهيم بن على بن بدر الباني*.

The first and third volumes contain valuable marginal notes, the writer of which does not reveal his identity, but in the following note on the title-page, by one Amîn al-Madanî, a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina, he is said to be Al-Hâfiz Tâjaddîn as-Subkî (*d.* A.H. 771 = A.D. 1369).—

ودا طلع علي هذه النسخة ووجدتها من اجل الدسم واصحها وعليها
حواشى وتفييدات وضبط وتحرير بخط الحافظ ابن السبكي المتوفى سنة
٧٧١ وكثيرا ما ينقل عن الذهبى فى المستبه وعن الرشاطي وعن ابن
فضل الله العمرى فى مسالك الابصار وعن الحاكم فى المسندرك وعن
ادب السمعانى وعن ادب الدمياطى وعليها خط العلامة علي الحلبي
المتوفى سنة ١٠٤٦ صاحب السيرة الحلبيه المسماة ناسن العيون فى سيرة
الامين المأمون — انتهى و كتبه امين المدني المدرس بالروضة الذبوية سنة

* ١٣٠٨

An autograph note by 'Alî bin Ibrâhîm al-Halabî (*d.* A.H. 1044 = A.D. 1634) is found at the end of the present volume. It is identical with that given at the end of vol. III (see No. 704 below).

No. 703.

fol. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with *معلم بن حنانه* and ending with *باب الشن والاف*.

Written in fair Naskh. Not dated. Apparently, 17th century.

No. 704.

foll. 239; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, from باب الميم و الالف to the end.

The following note by 'Alî bin Ibrâhîm al-Halabî ash-Shâfi'î (referred to in No. 702 above) appears at the end.—

عمر عليه من اوله الي آخره وكذا الجزء الاول من هذه النسخة و اسأل
الله ان يمن بالوفوف على الجزء الثاني - العفيرة على الحلبي الشافعي
عفى الله عنه - سنة ١٠٤٠ *

No. 705.

foll. 212; lines 23; size $12 \times 7\frac{1}{2}$; 9×5 .

الرياض النضرة في فضائل العشرة

AR-RIYÂD AN-NADIRAH FÎ FADÂ'IL
AL-'ASHARAH.

Accounts of the lives and deeds of the ten prominent companions, whose entrance into Paradise was foretold by the Prophet. They are Abû Bakr, 'Umar, 'Usmân, 'Alî, Talhah, Zubair, 'Abdarrahmân bin 'Awf, Sa'd bin Abî'l-Waqqâs, 'Ubaidah bin al-Jarrâh, and Sa'id bin Zaid.

Author: Muhibbaddîn Abû'l-'Abbâs Ahmad bin 'Abdallah at-Tabari al-Makkî, commonly known as Al-Muhibb at-Tabari معب الدين ابو العباس احمد بن عبد الله الطبري المكي الشهير بالمعجب الطبري. He was one of the teachers of the famous traditionists, Ad-Dimyâti and Ad-Dahabî. He was the foremost traditionist of Hijâz in his time, and was born at Mecca on the 27th Jumâdâ II, A.H. 615 = A.D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and un-authentic traditions. For a long time he was the teacher of Al Malik al-Muzaffar Yûsuf, the second of the Rasûlid rulers of Yaman (A.H. 647-694 = A.D. 1249-1295). Our author died on the 11th Jumâdâ II,

A.H. 694 = A.D. 1295. For his life, see Al-Khazraǧī, vol. i, p. 277; *Tabaqât* by Ibn Qâdī Shuhbah, fol. 96^a; *Tabaqât* by Al-Isnawī, fol. 156^a, *Tabaqât* by Ibn al-Mulaqqin, fol. 61^a; *Mir'ât al-Janân*, fol. 436^b, and *Tâj at-Tabaqât*, vol. vii, part ii, fol. 421^b.

Beginning —

الحمد لله محض من يساء برحمته النخ *

The contents of the work have been fully described in Berlin, No. 9657. See also Cairo, vol. v, p. 65; Waliaddīn, No. 573; Landberg-Brill, N^o. 232; *Āsafiyaḥ* p. 1552, Leyden, No. 1748; Brock., vol. i, p. 361; and Hāj Khal., vol. iii, p. 520.

Foll. 211^a–212^a contain an extract from *فتح الباری*, the well-known commentary on Bukhārī's *الجامع الصحيح*, by Ibn Hajar al-'Asqalānī, which is chiefly concerned with the question of the existence of the Prophet Khidr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world.

On fol. 206^b, a large lacuna

Written in fair Nasta'liq. Not dated. Apparently, a modern copy

A seal bearing the inscription *ابو المكارم عفا عنه*, dated A.H. 1297 = A.D. 1879, is found on fol. 1^b.

The work has been printed in Egypt.

No. 706.

fol. 13; lines 15; size 6 × 4; 4 × 3.

(A MS. containing two separate works, bound together.)

fol. 1^b–6^a.

I.

عوالي مشيخة الجعبري

'AWĀLĪ MASHĪKHAT AL-JA'BARĪ.

A tract containing short biographical notices of some of those *Shaikhs* under whom the author, Al-Ja'barī, received his education, and from whom he obtained certificates.

Beginning :—

قال الشيخ الامام العالم العامل العلامة وحيد عصره وفريد دهره ابي محمد برهان الدين ابراهيم بن عمر بن ابراهيم الجعبري الربيعي متع الله ببقائه استخرت الله تعالى واخترت لمن اراد الرواية ان يروي مروياتي

ومؤلفاتي كلها منسوبة وهذه اسماء شيوخ العوالي سنداً او علماً
الدين رويت عنهم قراءة عليهم او سماعاً منهم او عليهم او اجازة منهم الخ *

The author, Al-Ja'bari, whose full name is Burhânaddîn Abû'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î al-Khalîlî خليل بن ابراهيم بن عمر بن ابراهيم بن خليل بن خليل, was born at Ja'bar in A.H. 640 = A.D. 1242, settled at Hebron (in Palestine), where he spent a saintly life, and died in Ramadân, A.H. 732 = A.D. 1332. For accounts of his life see Ad-Durar al-Kâmmah, vol. i, fol. 14^a; Mir'ât al-Janân, fol. 452^a; Tabaqât by Al-Isnawî, fol. 67^b, Tabaqât by Ibn Qâdî Shuhbah, fol. 117^b; Tabaqât by Ibn al-Mulaqqin, fol. 141^b; Tabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 126^a; Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 176^b, Al-Uns al-Jalîl, fol. 259^b; Bugyat al-Wu'ât, fol. 143^b; and Brock., vol. ii, p. 164

The author tells us, in his short prefatory note, that the number of his Shaykhs or teachers exceeded two hundred, but the present tract deals only with a few of the most eminent of them

The tract begins with a notice of Shamsaddîn Muhammad bin 'Umar ad-Dâ'î al-Wâsitî al-'Abbâsî The date of his birth is given as A.H. 777 = A.D. 1375; but this is an obvious clerical mistake, for he was born in A.H. 577 = A.D. 1181, and died in A.H. 668 = A.D. 1269 See Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 155^b.

The tract ends with a notice of Jamâladdîn Sulaimân bin al-Hasan, known as Ibn Naqîb al-Hanafî (d. A.H. 698 = A.D. 1299, see Husn al-Muhâdarah, fol. 232^a)

Another copy of the work is noticed in Cairo, vol. vii, p. 545.

II.

fol. 7^a-13^b

الهيئات الهيئات في المصنفات الجعبريات

AL-HIBÂT AL-HANÎYÂT FÎ'LMU-SANNAFÂT AL-JA'BARÎYÂT.

Another tract by the same Al-Ja'barî, containing a list of more than one hundred works, which the author had written on various subjects in prose and verse up to the end of A.H. 725 = A.D. 1325

Beginning:—

قال الشيخ الامام وبعد هذه اسماء الكتب التي صنفها
علي انواع العلوم نظماً ونثراً نفع الله تعالى بها واعظم اجرا الخ *

Another copy of this tract is noticed in Cairo, vol. vii, p. 545.
Written in Naskh, with the headings in red.
Not dated. Apparently, 16th century.

No. 707.

fol. 140; lines 35; size $11\frac{1}{2} \times 8$; $9\frac{1}{4} \times 5\frac{1}{2}$.

طبقات الحفاظ

ṬABAQÂT AL-ḤUFFÂẒ.

A well-known work containing biographies of eminent tradition-ists, from the beginning of Islâm down to the author's own time, arranged in twenty-one *Tabaqât*; complete in two separate volumes.

Author: Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî بن احمد بن محمد بن عثمان بن قايماز الدهبي (d. A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

Vol. I.

Beginning.—

ان الحمد لله سبحانه و تعالى و نفذت اسماؤه و صفاته و عز وجل و

هدى النخ *

The present volume ends with the life of Abû 'Îsâ Muḥammad bin 'Îsâ at-Tirmidî (d. A.H. 279 = A.D. 892)

Foll. 39–49 are wrongly placed after fol. 28

According to a note on the title-page, the MS. was presented to the library by Maulavî 'Abdalqayyûm of Haidarâbâd (Deccan) in A.H. 1312.

The present work has been printed in Haidarâbâd, A.H. 1315, and an abridgment, by As-Suyûtî (d. A.H. 911 = A.D. 1505), has been edited and published by F. Wustenfeld, Gottingen, A.D. 1834.

No. 708.

fol. 198; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with Ibn Mâjah al-Qazwîni (d. A.H. 273 = A.D. 886), and ending, on fol. 196^a,

with Abû'l-Ḥaǧǧâj Yûsuf al-Mizzî (*d.* A.H. 742 = A.D. 1341). At the end, there are short notices of those traditionists under whom our author studied *Hadîṣ*.

Both the volumes are written in fair Naskh. Dated, A.H. 1048 = A.D. 1638.

Scribe: علي بن عبد الله بن عبد الرحمن .. المرادي

No. 709.

foll 189; lines 19; size $9 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4$.

المشتبه في أسماء الرجال

AL-MUSHTABIH FÎ ASMÂ' AR-RIJÂL.

A dictionary of such names and *Nisbah* of traditionists, as are liable to be confounded with each other

By the same Aḍ-Ḍahabî.

Beginning.—

* الحمد لله الذي لم يتخذ ولدا ولم يشركه في الملك احد ادا النجم

We are told, in the preface, that the present compilation is based on the works of 'Abdalḡanî bin Sa'îd al-Azdî (*d.* A.H. 409 = A.D. 1018), Ibn Mâkûlâ (*d.* A.H. 487 = A.D. 1094), Ibn Nuqtah (*d.* A.H. 629 = A.D. 1231), and Abû'l-'Alâ' al-Faradî (*d.* A.H. 700 = A.D. 1300).

The present work has been edited and published by De Jong, Leyden, A.D. 1881.

Written in Naskh, within double red-ruled borders. Dated, A.H. 1034 = A.D. 1625.

Scribe علي بن محمد بن احمد العلامى

No. 710.

foll. 88; lines 25; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

ميزان الاعتدال في نقد الرجال

MÎZÂN AL-I'TIDÂL FÎ NAQD AR-RIJÂL.

The first volume of the *Mizân al-I'tidâl*, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author. of the preceding work; the notices arranged in alphabetical order.

The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78^b. It opens abruptly thus: *من اخرج له في كتابه من الائمة الستة النخ*. The notices extend from *حقص بن عمر الالبلي to ايان بن اسحق*

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafiyah, p. 790; Kopr., Nos. 1178-80; Ayâ Ṣūfiyah, Nos. 3488-92; and Râmpûr, p. 139. See also Hâj. Khal., vol. vi, p. 282; and Brock., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Naskḥ, with notes and corrections in the margins throughout the copy. Not dated Probably, 16th century.

No. 711.

fol. 63; lines 25; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$

The Same.

A short fragment of the same work, beginning abruptly with the words:—

*عبد الله بن المبارك اخبرنا ابو المعالي الابر فوهي انا زيد بن هبة الله
اذا احمد بن قفرجل النخ **

The notices extend from *الحسن بن على to اسمعيل بن عيسى البغدادي*

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS. was read before the author and collated with his original copy, as appears from the following note on the margin of fol. 4^b:—

*بلغت المفاصلة والعرض باصل المصنف و السماع عليه **

Written in fair Naskḥ, with marginal notes and emendations. Not dated. Probably, 14th century.

No. 712.

foll. 104; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

اسماء رجال المشكوة

ASMA' RIJÂL AL-MISHKÂT.

Biographical notices of those traditionists and eminent scholars whose names occur in another well-known work of the author, entitled مشكوة المصابيح.

Author. Muhammad bin 'Abdallâh al-Khatib at-Tabrizî محمد بن عبد الله الخطيب التبريزي, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part II, No 349.

Beginning —

اللهم بك بسعين و عليك فتوكل سبحانك اللهم بحمدك على نعمك
بجميع محامدك الخ *

The work is divided into two chapters. The first contains notices of the companions of the Prophet and of their followers, arranged in alphabetical order and in three sections, the first dealing with the male companions, the second with the female, and the third with the followers of the companions of the Prophet. It may be observed that notices of those who are known by their *Kunyah* have been included in the same alphabetical arrangement, according to the initial letters of their *Kunyah*. The second chapter contains notices of scholars and traditionists, who left any original works behind them, beginning with ابو زكريا معى الدين and ending with امام مالك بن اس and ابي بن شرف النووي.

At the end, the author states that he completed the present work on Friday, the 20th Rajab, A.H. 740 = A.D. 1340; and that he presented it to his Shaikh, Al-Husain bin 'Abdallâh bin Muhammad at-Tibî (d. A.H. 743 = A.D. 1342), who highly appreciated it, as he had formerly appreciated the author's other work, entitled مشكوة المصابيح.

For other copies see Berlin, No. 9928; Āsafiyah, p. 772; and Râmpûr, p. 134. See also Hâj. Khal., vol. v, p. 567; and Brock., vol. ii, p. 195.

Written in different hands both Naskh and Nasta'liq. Not dated. Apparently, 16th century. Slightly water-stained.

The title-page is covered with seals, signatures and 'Arddidah. Among the twelve seals on the title-page, only the following five are legible:—

1. A seal bearing the inscription *از محمد مراد منخواهم*.
2. A seal bearing the inscription *اللهم صل على سيدنا محمد الشفيع وآله*
3. A seal of *عصمة الله بن نعمة الله*, dated A.H. 1060 = A.D. 1650.
4. A seal bearing the inscription *بزرگ نام خدایه جهان رحمن است*, dated A.H. 1066 = A.D. 1656
5. A seal of *محمد حسن بن شیخ محمد يوسف*, dated A.H. 1084 = A.D. 1673.

A seal bearing the name of *عزیز النساء خانون*, dated A.H. 1241 = A.D. 1825, is found on fol. 2^a

No. 713.

fol. 88; lines 21, size $10 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$

The Same.

Another copy of the preceding work, beginning as above. Written in *Nīm-Shikastah*. According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS. was transcribed. Dated, A.H. 1204 = A.D. 1789.

Scribe: *محمد افضل*.

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand:—

1. An anonymous tract on the science of tradition, beginning:—

الحمد لله الذي لم يزل عالما فديرا اما بعد فان التصانيف
في اصطلاح اهل الحديث قد كثرت وبسطت واختصرت وسألني بعض
الاخوان ان ألخص له المهم من ذلك فاجبته اليه سؤاله رجاء الاندراج في
تلك المسالك الخ *

2. *A short tract by the celebrated Jalāladdīn as-Suyūṭī (d. A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Alī, the fourth Caliph, have equal claims with the descendants of Ḥasan and Ḥussain the grandsons of the Prophet, to be called Sharīf.*

Beginning:—

الحمد لله رب العالمين وهو حسبي وكفي وسلام على عباده الذين
اصطفى علي بن ابي طالب رضي الله عنه رزن من الاولاد المذكور
احد وعشرين و من الاناث ثمانى عشرة على خلاف في ذلك الخ *

For other copies of this second tract see Berlin, No. 9401; Paris, No. 4261; Goth., No. 91; Cairo, vol. vii, p. 245. See also Hâj. Khal., vol. iv, p. 184, and Brock., vol. ii, p. 150.

Written in ordinary Naskh.

No. 714.

foll. 14; lines 17, size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{3} \times 4$.

التبيين لاسماء المدلسين

AT-TABYÎN LIASMÂ' AL-
MUDALLISÎN.

A work containing biographical notices of those traditionists who, with intent to deceive, have related traditions which they pretended to have received from well-known and reliable Shaiḫs, but have omitted to mention the names of the inferior Shaiḫs, from whom they actually received those traditions

Author. Burhānaddīn Abū'l-Wafā Ibrāhīm bīn Muḥammad bīn K̲halīl al-Halabī ash-Sh̲hāfi'ī خليل بن محمد بن ابراهيم بن محمد بن برهان الدين ابو الوفا ابراهيم بن محمد بن كليل . العلي . He is also called *Wadī' al-Mu'jamī*, i.e., the grandson of Ibn al-'Ajamī, because his mother belonged to the Al-'Ajamī family of Halab. His forefathers were natives of Tripoli in Syria; but he was born at his mother's home, Halab, in A.H. 753 = A.D. 1352. His father having died in his infancy, his mother took much pains for his education, and travelled with him to Damascus, where he learnt the Qur'ān by heart. Thence they returned to Halab, where our author continued his education in the *Maktab* attached to the orphanage, founded by Naṣīraddīn al-Tawāshī. After completing here his early education, he made a prolonged tour for the sake of acquiring learning, and visited several towns of Syria, Egypt, and Tunis, where he attended the lectures of numerous eminent scholars. Our author gained a profound knowledge of Hadīs, in which subject he produced several valuable works, some of which, according to his biographers, were lost during the horrible invasion of Tamerlane. He died at Halab on the 26th Shawwāl, A.H. 841 = A.D. 1438. See *Mu'jam* of Ibn Fahd, fol. 7^b; and *Al-Qabas al-Hāwī*, vol. i, fol. 19^b.

Beginning :—

الحمد لله رب العالمين ، العافية للمنقبين ... اما بعد فهذا تعليق في
اسماء المدلسين كنت قد جمعتها فديما في سنة اثنتين و سبعين و سبعة

فى تعليق لبى علي سيراى القتم اليعمرى ثم فى تعليق لى على صحبح
البخارى ثم اى نقلتهم الى هذا المؤلف المفرد النج *

The notices are arranged in alphabetical order, beginning with
ابراهيم بن محمد بن ابى يحيى الاسلمى.

For other copies see Berlin, No. 9946; and Bodl., vol. ii, No
379. See also Hâj. K̲hal., vol. ii, p. 188; and Brock., vol. ii, p. 67.

Written in hasty Naskh. Not dated. Probably. 18th century

No. 715.

foll. 35, lines 10: size $6\frac{1}{2} \times 4\frac{1}{2}$, $3\frac{1}{4} \times 2\frac{1}{4}$

تذكرة الطالب

TADKIRAT AT-ṬĀLIB.

A rare work by the same author, containing short biographical
notices of the *Mukhadramîn*, or those traditionists who, though they
lived in the time of the Prophet, did not see him or embraced Islâm
after his death.

Beginning.—

الحمد لله المتوحد كبريائه المدعصل بآلائه ... و بعد بهذا كتاب
مختصر فى من هو مختصر او قبل انه مختصر النج *

Cf. Hâj K̲hal., vol. ii, p. 263, where the work is given its
full and proper title, viz., تذكرة الطالب المعلم بمن يقال انه مختصر.

In his preface, the author tells us that the present work is the
first of its kind, no other work exclusively devoted to accounts of the
Mukhadramîn traditionists being extant in his time. He further
states that, as regards the notices of 42 of the *Mukhadramîn*, he col-
lected the materials from the works of Muslim bin al-Ḥajjāj (*d.* A.H.
261 = A.D. 875), Abû 'Amr bin as-Ṣalâḥ (*d.* A.H. 643 = A.D. 1245) and
'Abdarrahîm bin Ḥusain al-'Irâqî (*d.* A.H. 806 = A.D. 1404). These
notices are distinguished by the following abbreviations, viz., م for
Muslim, س for Ibn as-Ṣalâḥ, and عن for Al-'Irâqî. The materials for
the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with الا حنف بن
وسن and ends with سسر بن عمرو. It is followed by additional
chapters, containing *Kunyah*, patronymics, and names of female
traditionists, arranged in alphabetical order.

It is stated, in the colophon, that the work was originally compiled in A.H. 793 = A.D. 1391, but that further additions to it were made down to the middle of A.H. 818 = A.D. 1415, when the work was completed in its present final form.

The present copy was transcribed from one written by the author's pupil, 'Umar bin Muhammad bin 'Umar bin Khidr (d. A.H. 873 = A.D. 1468), at Halab, in A.H. 838 = A.D. 1434.

Clearly written in Naskh Dated, A.H. 1290 = A.D. 1873

Scribe : احمد بن محمد صنع الله .

Some additional notices of *Mukhadramin*, mostly extracted from the *Taqrib at-Tahdib* of Ibn Hajar al-'Asqalâni (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

The title-page contains a copy of the *Sanad*, which was granted by the author to one of his pupils, 'Umar bin Fahd al-Makkî (d. A.H. 885 = A.D. 1480), and was written in the author's own hand on the copy from which our MS was transcribed

No. 716.

fol 15, lines 19, size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 4$

الاختبأ بمن رمي بالاختلاط

AL-IGTIBÂṬ BIMAN RUMIYA BI'L- IKHTILÂṬ.

A tract by the same author, containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Hadîs.

Beginning —

الحمد لله رب العالمين و العافيه للمعفين ... اما بعد فهذا كتاب جمعته

على حروف المعجم في معرفة من خلط في عمرة من الثقات وغيرهم النعم *

The notices are arranged in alphabetical order, beginning with مسكرة بنت عبد الله and ending with a female traditionist ابن بن حمه. Cf. Berlin, No. 9947. See also Hâj. Khal, vol. i, p. 368; and Brock., vol. ii, p. 67.

The author tells us in the concluding lines that he completed the tract at Halab on the 2nd Jumâdâ I, A.H. 818 = A.D. 1415.

Written in hasty Naskh. Not dated Probably, 18th century.

No. 717.

fol. 233; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

الا صابة في تمميز الصحابة

AL-ISĀBAH FÎ TAMYÎZ
AŞ-ŞAHĀBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Shihâbaddîn Ahmad bin 'Alî bin Muhammad, called Ibn Hajar al-'Asqalânî حَجَرُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ الشَّهْرَبَارِيُّ (d. A.H. 852 = A.D. 1449). See Lib. Cat, vol. v, part i, No. 159.

Vol. I

Beginning —

الحمد لله الذي احصى كل شيء عدداً *
 الحمد لله الذي احصى كل شيء عدداً *

The work has been described in Berlin, No. 9948. For other copies see Nûr 'Usmâniyah, Nos. 660-670; Hamidiyah, No. 206; Avâ Şûfiyah, Nos. 2955-2959; Köpr, No. 245; Walîaddîn, No 479.

The present volume breaks off abruptly in the middle of the account of زاهر بن الاسود.

A seal bearing the inscription ابو الفضل ناصر الدين محمد اجمل محمدى is found on the title-page.

The work has been printed in four volumes, in the Bibl. Ind. Series, Calcutta, A.D. 1856-1873.

No. 718.

fol. 128; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the first of the account of زاهر بن الاسود and ending with that of ظالم بن عمرو.

No. 719.

fol. 245; lines and size same as above

The Same

Vol. III.

The third volume of the same work, beginning with باب العين and breaking off abruptly with the account of قبصة بن و فاص الاسلمى.

Foll. 8, 10 and 196 are seriously damaged.

No. 720.

fol. 224; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with قبصة and breaking off abruptly in the middle of the account of يوسف الانصارى

No. 721.

fol. 201; lines and size same as above.

The Same

Vol. V.

The fifth volume of the same work, beginning with what remains over from the fourth of the account of يوسف الانصارى. The alphabetical series of proper names ends on fol. 1^a, and is followed by a chapter containing *Kunyah*, beginning with ابو امة العزاري and ending with ام يحيى.

All these five volumes are written by one and the same scribe, in ordinary Naskh, within red-ruled borders. The headings are written in red. Illuminated frontispieces and title-pages of an ordinary kind have been supplied to the first and the second volumes. Not dated. Probably, 17th century.

Water-stained throughout. In several places the ink has corroded the paper.

No. 722.

foll. 294 ; lines 31 ; size $11 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$

The Same

Vol. I.

The first volume of an old copy of the same work, beginning as usual and ending with حرف الرء .

Written in good Naskh, with a tastefully illuminated title-page. Not dated. Probably, the latter part of the 15th century.

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the scribe says that the present copy was presented by Al-Malik al-Ashraf al-Mu'izz al-Din Abû'n-Nasr Qâytibâ'i al-Mahmûdî, as a religious endowment, to the Madrasah of *Bâbassalâm*, a well-known gate of the holy Mosque of Mecca. Qâytibâ'i al-Mahmûdî (A.H. 873-901 = A.D. 1468-1495) was a most accomplished Mamlûk King of Egypt. He erected numerous religious and other public buildings throughout his kingdom, especially in Hijâz, where he constructed an iron pavilion on the sacred tomb of the Prophet; and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah. He also founded the above-mentioned Madrasah of Mecca, to which the present MS. was presented. See Târikh Ibn Iyâs, foll. 75^b-232^b; Isâlah by 'Abdalbâsîf, foll. 12^b-13^a; and Husn al-Muhâdarah, vol. 345^a.

No. 723.

foll. 293 ; lines 31 , size $11\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

Vol. IV.

The fourth and last volume of the same work, from حرب الراو to the end.

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy; and further that the original work contained an additional chapter, designated البهيمات , but that this chapter could not be traced by the copyist of the transcription referred to. The colophon, copied from the above-mentioned transcription, runs thus:—

وهو آخر ما وجدته بخط شيخ الاسلام حافظ العصر ابي الفضل ابر
حجر العسقلاني امير المومنين في الحديث مصنف الكتاب تغمده الله
بالرحمة و الرضوان و اسكنه مسيح الجنان وقد بقي عليه المبهمات وقصر
منها كثيرا لكنني لم اظفره الى الآن و عسى ان ظفره ان شاء الله تعالى
و قد نمقت الكتاب جميعه في مدة يسيرة جدامن خط مؤلفه *

Written on thick creamy paper in fair Naskh, with a tastefully illuminated frontispiece, within red-ruled borders. The headings are in red. Dated, the 4th Rabi' II, A.H. 1118 = A.D. 1706

No. 724.

fol. 256; lines 27; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

تبصير المنتبه بتحرير المشتبه

TABŞÎR AL-MUNTABIH BITAHRÎR
AL-MUSHTABIH.

A dictionary of such names and *Nisbah* of traditionists, as are written in a similar way and liable to be confounded.

By the same Ibn Hajar al-'Asqalanî

Several folios are wanting at the beginning. The MS. opens with the account of *بانه بنت ابي العاص روج عدد الوهاب الثقفي*.

The work is an improved and enlarged edition of *Al-Mushtabih* of Ad-Dahabî (No 709 above). According to the following colophon, the work was completed on the 17th Jumâdâ I, A.H. 816 = A.D. 1413 —

فرغ منه ملخصه و مهنده العقير احمد بن علي بن محمد بن محمد
العسقلاني الشهير بان حجر في مدة آخرها سابع عشر جمادي الاولى
سنة ست عشرة و ثمان مائة *

For a detailed account of the work, as well as its sources, see Br. Mus. Suppl., No. 632. See also Âsafiya, p. 774; Hâj. Khal., vol. ii, p. 182; and Brock., vol. ii, p. 68.

The present copy was transcribed by the author's disciple, Ahmad bin 'Abdarrahmân bin Sulaimân al-Juhânî, who was born in Cairo, A.H. 792 = A.D. 1390, and died in A.H. 875 = A.D. 1470. For his life see Al-Qabasat-Hâwî, vol. i, fol. 39^b.

Written in Naskh, with marginal notes and emendations. Dated the 1st Rabî' II, A.H. 841 = A.D. 1437. Slightly worm-eaten.

No. 725.

fol. 50; lines 24; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter : حرف الصاد المهملة .

Beginning :—

الحمد لله جامع الناس ليوم لا ريب فيه النخ *

Written in Arabian Naskh. Fol. 47-50 are supplied in a later hand. Not dated. Apparently, 19th century.

No. 726.

fol. 13; lines 25. size $7\frac{1}{4} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

المرحمة الغيثية بالترجمة الليثية

AL-MARḤAMAT AL-ĠAIṢĪYAH BI'T-TARJAMAT AL-LAIṢĪYAH.

Life of Imâm Abû'l-Hâriṣ Lais bin Sa'd al-Fahmî al-Fârisî, with a collection of traditions narrated by him and called عوالي العددت.

By the same Ibn Ḥajar al-'Asqalânî.

Beginning :—

الحمد لله الذي فضل بعض خلقه على بعض درجات
 اما بعد فان جماعة من الاخوان التمسوا افراد مختصر من اخبار وفيه الديار
 المصرية ابي العارث الليث بن سعد و شيئاً من عوالي حديثه تذكرة لعهده
 و تبصرة لمن يخفى عليه حال من قبله النخ *

Lais bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt, who derived his origin from an Isfahân family, was born in Egypt, A.H. 94 = A.D. 712. In A.H. 113 = A.D. 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nâfi' (d. A.H. 117 = A.D. 735), Zuhri (d. A.H. 124 = A.D. 742), 'Atâ

bin Abî Rabâḥ (*d.* A.H. 114 = A.D. 732) and other eminent traditionists of Hījâz. He also travelled to 'Irâq, and heard traditions narrated by Hishâm bin 'Urwah (*d.* A.H. 146 = A.D. 763). Laiṣ bin Sa'd studied Ḥadīṣ under not less than fifty Tâbi'in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imâm Shâfi'î said of him: "Laiṣ bin Sa'd was a more learned jurist than Imâm Mâlik; but his disciples and friends could not exalt him sufficiently." He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dīnâr*; and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday, the 15th of Sha'bân, A.H. 175 = A.D. 791. For accounts of his life see Ḥusn al-Muhâdarah, fol. 138^b; Taḍkirat al-Huffâz, vol. i, p. 202; Al-Ansâb by As-Sam'ânî, fol. 434^b; Al-Ikmâl, fol. 180^b; Al-Mugnî, fol. 84^b, Al-Kâshif, fol. 113^b; and Ibn Kḥallikân (De Slane's translation), vol. II, p. 543.

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. II, p. 70, and Hâj. Kḥal., vol. V, p. 491.

Written in Naskḥ, with occasional rubrics

Dated, A.H. 848 = A.D. 1445.

The present copy was collated with the original, at the shrine of Imâm Laiṣ, as stated in the following note in the margin of the last folio.—

بلغ مقابلته عند ضريح الامام الليث

No. 727.

fol. 309; lines 27; size $10\frac{1}{4} \times 6\frac{1}{2}$, $7\frac{1}{3} \times 4\frac{1}{4}$.

المعجم

AL-MU'JAM.

A biographical dictionary of the male and female traditionists, under whom the author received his education, and from whom he obtained *Sanad*.

Author. Najmaddîn 'Umar bin Muhammad bin Muhammad bin Fahd al-Makkî al-Aṣarî ash-Shâfi'î نجم الدين عمر بن محمد بن محمد بن فهد المكي الاثري الشافعي. He was born at Mecca in A.H. 812 = A.D. 1409. After learning the Qurân by heart, and being initiated in the various branches of Muhammadan literature by his father, Taqîaddîn Muhammad (*d.* A.H. 871 = A.D. 1466), he travelled to Egypt, Syria and Palestine, where he attended the lectures of numerous tradition-

sts and obtained their *Sanad*, which he subsequently arranged in book-form. The number of his teachers or *Shaiḥhs*, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqīaddīn Muhammad bin Aḥmad al-Fāṣī (*d.* A.H. 832 = A.D. 1429), entitled *العقد الثمن في تاريخ البلد الامن*. He died on Friday, the 7th Ramadân, A.H. 885 = A.D. 1480. For his life see *Al-Qabas-al-Iḥwī*, vol. ii, fol. 9^b

Some folios are wanting at the beginning. The present copy opens abruptly with the words: *و نفقه بالبدر محمود العلونى و اخذ عن خاله : الشمس العراقى*, which are immediately followed by the life of *ابراهيم بن بوس بن حسن بن على*. It ends with the life of *بن محمد بن زكريا الزيدى*.

The work was completed at Mecca, in A.H. 861 = A.D. 1457; and the present copy was transcribed by the author's son, 'Abdal'aziz bin Umar bin Muhammad bin Muhammad bin Fahd al-Makkî (*d.* A.H. 921 = A.D. 1515), in A.H. 906 = A.D. 1500, as stated in the following lines at the end —

و قد انتهى العرض مما اردت جمعه من مساييخي الدين سمعت منه
 اوجازو لي الرواية عنهم و كان الفراغ من تسويد ذلك فى اخر
 الخميس حادى عشر شوال سنة احدى و ستين و ثمان مائة بمفرلنا بمكة
 المشرفة تجالة الكعبة المعظمة و كان الفراغ من هذه النسخة المباركة
 فى يوم الخميس ناسع عسرى ربيع الثانى سنة ست و تسعمائة بمفرله
 بمكة المسرفة و كتبه ابن مؤلفه الفقير الى لطف الله . عونہ ابو الخير
 ابو فارس محمد المدعو عبدالعزيز بن محمد المدعو عمر بن محمد بن
 محمد بن ابي الخير محمد بن فهد الهاشمي العلوي المكي السانعي *

For another copy of the work see Berlin, No. 10131. See also Brock., vol. ii, p. 175.

Foll. 306^a–309^b contain a list of the *Sanad*, which were granted to our author by his *Shaiḥhs*.

Written in fair Naskh, with numerous lacunae throughout. The readings are in red.

In a note in the margin of fol. 305^b, Muhammad bin 'Abdallâh bin Ḥumaid al-Hanbalî (*d.* A.H. 1295 = A.D. 1878) tells us that, in A.H. 285 = A.D. 1868, he extracted considerable material from this book for his work, entitled *السحب الوابلة على ضرائع الحنابلة* (No. 785 below).

No. 728.

foll. 8 ; lines 23 ; size $7 \times 5\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

الاحقات

AL-ILHÂQÂT.

A tract containing eleven *Sanad*, granted to ‘Umar bin Muhammad bin Fahd al-Makkî (d. A.H. 885=A.D. 1480) by different *Shaikhs*. Each *Sanad* is followed by a list of the names of those scholars, from whom the *Shaikh* himself had received *Sanad*. All the *Sanad* are dated A.H. 839=A.D. 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth *Sanad*, beginning with *زيد بن عبد العلونى*.

We learn from *Al-Qabas al-Hâwî*, vol. ii, fol. 11^a, that ‘Umar bin Fahd had collected his *Sanad* in book-form ; and it is probable that the present tract is a supplement to that collection, as the word *الاحقات* suggests.

The present copy was transcribed at Mecca by Ahmad bin bin ‘Abdallah al-Asari, in A.H. 899=A.D. 1493, as stated in the following colophon —

فرغ نقلا و ترتيبا لغالب هذه الاحقات العبد الغفير الى رحمة الله
الغذي احمد بن بن عبد الله الاثري بمكة المشرفة بصفحة ابي قبيس
في ربيع الاول سنة ٨٩٩ احسن الله ختامها *

Written in bad Naskh.

In a note written in a different hand in the margin of fol. 1^a, the tract is wrongly described as a table of contents of the biographical work, entitled *الضوء اللمع فى القرن التاسع*.

No. 729.

foll. 45 ; lines 17 ; size 7×5 ; 5×4 .

[اسماء الرجال]

[ASMÂ' AR-RIJÂL.]

A list of the names, arranged in alphabetical order, of the *Shaikhs* from whom the following traditionists got permission to narrate *Hadîs*:—

1. Raḍiaddīn Ibrāhīm bin Muḥammad at-Tabarī (*d.* A.H. 722 = A.D. 1322. See *Ad-Durar al-Kāminah*, vol. i, fol. 15^b).
2. Salāhaddīn Muḥammad bin Abī 'Umar al-Maqdisī (*d.* A.H. 780 = A.D. 1378. See *Ad-Durar al-Kāminah*, vol. ii, fol. 98^b).
3. 'Ā'ishah bint Muḥammad bin 'Abdalhādī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu'jam*, by Ibn Fahd, fol. 97^a).
4. Ruqayyah bint Yahyā bin 'Abdassalām (*d.* A.H. 815 = A.D. 1412. See *Al-Mu'jam*, by Ibn Fahd, fol. 85^a).
5. Abū't-Tāhir Muḥammad bin Muḥammad, called Ibn al-Kuwaik (*d.* A.H. 821 = A.D. 1418. See *Al-Qabas al-Hāwī*, vol. ii, fol. 104^b).
6. Al-Jamāl 'Abdallāh bin 'Alī al-Qalānisī (*d.* A.H. 817 = A.D. 1414. See *As-Suhub al-Wābilah*, fol. 80^a).
7. 'Abdarrahmān bin Muḥammad bin Ṭalūbgā bin 'Abdallāh as-Saifi (*d.* A.H. 825 = A.D. 1422. See *Al-Mu'jam*, by Ibn Fahd, fol. 111^b).
8. Muḥammad bin Abī Bakr, called Ibn Jamā'ah (*d.* A.H. 819 = A.D. 1416. See *Al-Qabas al-Hāwī*, vol. ii, fol. 49^b).
9. Abū Bakr bin al-Ḥusain al-Marāgī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu'jam*, by Ibn Fahd, fol. 61^a).

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddīn Abū'l Khair Muḥammad bin 'Abdarrahmān as-Sakhāwī (*d.* A.H. 902 = A.D. 1497):—

اما بعد فقد قرأت بخط المحدث شمس الدين السخاوي ما صورته -
و بعد فهذا حرز ثبت فيه اسماء جماعة اجازوا للرضي الطبري و الصلاح
ابن ابي عمر و عايسة ابنة ابن عبد الهادي و رقية ابنة يحيى بن عبد السلام
المدنية و ابي الطاهر ابن الكويك و الجمال عبد الله الكنبلي سبط
القلانسي و عبد الرحمن بن محمد بن طولونغا و العلامة العز محمد بن
ابى بكر ابن جماعة و العلامة الزين ابى بكر بن الحسين المراني غير
ملتزم الاستيعاب و لا ان بعضهم لم يسمع علي بعضهم *

The names of the Shaiḫs, contained in this alphabetical list, begin with Ibrāhīm bin Aḥmad, called Ibn Amīnaddawlah, and end with Yūsuf bin Mu'ammār, called Ibn al-Fākhīr.

Fol. 45^a contains another short list, compiled by Muḥammad bin Aḥmad bin 'Alī al-Fāsi (*d.* A.H. 832 = A.D. 1429), of the names of the Shaiḫs, who granted permission for transmitting Ḥadīṣ to most of the traditionists of Egypt.

Written in rough Naskh. Water-stained throughout. Foll. 29-32 have been rendered illegible. Not dated. Probably, 16th century

No. 730.

fol 156; lines 21; size $9 \times 7\frac{1}{2}$, 7×4

اسماء الرجال

ASMÂ' AR-RIJÂL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled جامع الصحاح, also known as مجمع بحار الانوار في عرائب النثر و لطائف الاخبار, a well-known dictionary of the rare words used in the Qurân and traditions.

Neither the title of the work nor the author's name are mentioned in the text. In the following anonymous note on the title-page, it is suggested that the work is by Muhammad bin Tâhir as-Siddiqî al-Fattanî (d. A. H. 986 = A. D. 1578), and entitled اسماء رجال جامع الصحاح —

هذه النسخة في اسماء رجال كتاب جامع الصحاح و اظن مؤلفها السيخ محمد [بن] طاهر الفتنى مؤلف كتاب جامع البحار *

Though the biographers of Muhammad bin Tâhir al-Fattanî do not enumerate the present work in the list of his compilations, there is every reason to believe that he is the author. He is certainly the author of the well-known dictionary mentioned above (مجمع البحار) to which he refers on fol 195^b in the following terms —

و قد ذكرنا ذلك في خاتمة مجمع البحار

Besides this, in the preface, he praises his teacher, Shaikh 'Alî bin Husâmaddin al-Muttaqî (d. A. H. 975 = A. D. 1567); and we know from the Akhbâr al-Akhyâr (p. 322) that no work of Al-Fattanî is without a eulogy of this teacher. For the life of Al-Fattanî see Lib. Cat. vol. v, part ii, No. 315.

Beginning:—

بحمدك اللهم ان رفعت اعلام هذا الدين الكففى علي كواهل
ثمة السنة العراء النخ *

In the preface, the author tells us that it was while he was studying Hadis under Shaikh 'Alî al-Muttaqî that he formed the project of compiling the present work, and began to collect materials. He further proceeds to tell us that when he had completed it, he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect; and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication, but evidently he is Akbar the Great (A.H. 963-1014=A.D. 1556-1605), who, at the time of his conquest of Gujarât, received our author in audience with much respect and kindness. See *Akhbâr al-Akhyâr*, p. 322; *Subhat al-Marjân*, p. 43; *Ithâf an-Nubalâ*, p. 397; *Ma'âsir al-Kirâm*, fol. 85^b; *Hadâ'iq at-Hanafîyah*, p. 385; and *An-Nûr as-Sâfir*, fol. 183^b.

The work is arranged in three *Faṣl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Faṣl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called العشرة المبشرة; the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionalists, arranged in alphabetical order.

Written in fair Naskh, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdarrahmân bin Muḥammad Aslam al-Ḥanafî, a former owner of the MS, tells us that it came into his possession at Aurangâbâd in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the *Akhbâr al-Akhyâr*.

No. 731.

fol. 120; lines 19; size $8\frac{1}{2} \times 6$; $5 \times 3\frac{1}{2}$.

المغني في اسماء الرجال

AL-MUGNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists, which are written in a similar way and are therefore liable to be confounded, accompanied by occasional short biographical notices

Beginning:—

الحمد لله الذي فضل بنبي آدم بتعليم الاسماء النجم *

The work is arranged alphabetically; and under each letter, following the proper names, there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet, his four Caliphs, the well-known four Sunnite Imâms, and the authors of the six canonical books of Hadîṣ.

For other copies of the work see Âsafiyah, p. 788, and Bûhâr, No 242

Written in fair Naskh, within double red-ruled borders. Not dated. Probably, the latter part of the 17th century.

A seal bearing the inscription ابو المكارم على عنه, dated A.H. 1197 = A.D. 1783 is found on the title-page.

The work has been twice lithographed at Delhi, viz., in A.D. 1873 and 1891

No. 732.

fol. 243; lines 25; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$

الكمال في اسماء الرجال

AL IKMÂL FÎ ÂSMA' AR-RIJAL.

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrîzî (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkât al-Masâbîh*.

Author. 'Abdalhaqq bin Saifaddîn ad-Dihlawî سف بن سفي الدين الدهلوي (d. A.H. 1052 = A.D. 1642). For his life see Lib. Cat., vol. vi, No. 490.

Beginning:—

الحمد لله الذي بعث محمدا صلي الله عليه وسلم الي كافة الناس النجم *

It is stated in the preface that the author compiled the present work after completing his well-known Persian commentary on the *Mishkât al-Masâbîh*, entitled لمعات التنقيب في شرح مشكوة المصابيح.

The preface contains no account of the plan followed; but the main body of the work is arranged alphabetically, and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins

on fol. 30^b with **ابو اللحم** and ends on fol. 220^a with **سبيرة**. It is followed by a supplement, designated **نذيل في اصحاب الكتب**, containing notices of some eminent scholars, beginning with **امام مالك بن** and ending with **ابو جعفر احمد بن محمد بن سلامة الطحاوي**.

The work is not mentioned in any catalogue, but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A.H. 1297 = A.D. 1879.

Written in neat Naskh, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe **أعما محمد هادي بن أعما كلب علي**.

No. 733.

fol. 28, lines 21, size 9 × 6, 6 × 4.

(A MS containing two separate works, bound together.)

fol. 1^b—15^b

I

[رسالة في رجال الصحيحين]

[RISÂLAH FÎ RIJÂL AŞ-ŞAḤÎḤAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the *Sahîh Bukhârî* and the *Sahîh Muslim*.

Beginning:—

الحمد لله رب العالمين و العافية للمتقين باب أسماء الصحابة
الذين اخرج عنهم في الصحيحين الن *
الدين اخرج عنهم في الصحيحين الن *

The author, who does not reveal his name, completed the work in Jumâdâ I, A.H. 1048 = A.D. 1638, according to the following statement at the end:—

رفع الاتمام في اوائل جمادى الاول سنة ١٠٤٨ *

Written in fair Naskh, with occasional rubrics.

fol. 16^a—28^b.

II.

طبقات الرواة ومناديق الحكاة

ṬABAQÂT AR-RUWÂT WA
ŞANÂDÎQ AL-ḤUKÂT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.

Author Muṣṭafâ bin Hamzah bin Ibrâhîm بن مصطفى بن حمزة بن إبراهيم
البراعدم.

Beginning —

الحمد لله رب العالمين باب عدد الاحاديث المروية عن رسول
الله صلى الله عليه وسلم بعيد عن الامكان حصرة غير ان جماعة من اهل
العلم بالغوا في تتبعها و حصروا ما امكنهم النج *

The work consists of several *Bâb*, each of which contains the names, arranged alphabetically, of those companions who narrate a given number of Hadîs. Only those companions are omitted (380, in all) who narrated but a single Hadîs, as the author tells us in the following concluding lines.—

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانون و بيضا
شخصا لكن تركتها خوفا من الاطالة و الملل *

In the colophon, we are told that the present work is an extract from the *Talqîh* of Ibn al-Jawzî (d. A.H. 597 = A.D. 1200) —

هذه منقولة من كتاب التلخيص للشيخ الامام العالم العلامة جمال الدين
ابى الفرج عبدالرحمن بن على بن محمد بن الجوزى *

Both the above tracts are written in the same hand

No. 734.

fol. 30; lines 25; size $8\frac{1}{4} \times 6$; 6×4 .

منتخب الاسانيد

MUNTAKHAB AL-ASÂNÎD.

In this work the author, 'Îsâ al-Ja'farî, gives a list of the numerous books which his *Shâikh*, *Shamsaddîn* Abû 'Abdallâh Muhammad bin 'Alâ'addîn al-Bâbî al-Qâhirî ash-Shâfi'î (d. A.H. 1077 = A.D. 1666; see *Khulâsat al-Aṣar*, vol. iv, p. 39), read under his various teachers, together with their *Isnâd* and occasional references to their lives.

The full title of the work, as stated at the end, is: منتخب الاسانيد
في وصل المصنفات و الاجزاء و المسانيد.

Beginning :—

و صلي الله علي سيدنا محمد و آله و صحبه و سلم - فحمدك
 اللهم يا من وصل من انقطع اليه فاتصل سنده بالعروة الوثقى و بعد فلم
 يزل سنة الاسناد مى هذه الامة يمتطي الي غرائبها غوارب الاغتراب النخ *

The author, whose full name is Abû Maktûm 'Îsâ bin Muhammad bin Muḥammad bin Ahmad bin 'Âmir al-Maġribî al-Ja'farî ^{ابو مكتوم} ^{عيسى بن محمد بن محمد بن احمد بن عامر المغربي الجعفري}, was born at Zawâwah (in Morocco). He travelled to Algeria, where he studied under Abû's-Salâh 'Alî bin 'Abdalwâhid al-Anṣârî (*d.* A.H. 1057 = A.D. 1647), and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062 = A.D. 1652, he made a pilgrimage to Mecca, where he stayed in the Dâ'ûdîyah monastery until the end of A.H. 1063 = A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Ahmad al-Khafâjî (*d.* A.H. 1069 = A.D. 1659), Muhammad ash-Shawbarî (*d.* A.H. 1069 = A.D. 1659), Ash-Shabramallisî (*d.* A.H. 1087 = A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the *Masjid al-Harâm*. Besides the present work, he wrote *مقالات الاسانيد*, a treatise containing biographical notices of his Mâlikî Shaikhs. He died at Mecca in A.H. 1080 = A.D. 1669. See *Khulûṣat al-Aṣḥar*, vol. ii, p. 240.

The author tells us in the preface that, in A.H. 1070 = A.D. 1659, with a number of other students, he read several books under the above-mentioned Shamsaddin al-Bâbilî, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best *Isnâd* of the afore-said Shaikh.

Written in fair Naskh.

Not dated. Probably, 18th century.

No. 735.

fol. 47, lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

الفوائد الدراري

AL-FAWÂ'ID AD-DARÂRÎ.

Life of Abû 'Abdallah Muhammad bin Isma'il al-Ju'fî al-Bukhârî (*d.* A.H. 256=A.D. 870), with a bibliographical account of his works.

Author Isma'il bin Muhammad bin 'Abdalhâdi bin 'Abdalganî al-Jarrâhî ash-Shâfi'î al-'Ijlawnî بن محمد بن عبد الهادي بن عبد الغاني اسمعيل بن محمد بن عبد الهادي بن عبد الغاني الجراحي الشافعي العجلوني. He was born at 'Ijlawn, a village in Syria, A.H. 1087=A.D. 1676. In A.H. 1100=A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shaikh 'Abdalganî an-Nâbulusî (*d.* A.H. 1143=A.D. 1731), Abû'l-Mawâhib al-Hanbalî (*d.* A.H. 1126=A.D. 1714), Ahmad al-Gazzî (*d.* A.H. 1143=A.D. 1731), 'Abdallâh al-'Ijlawnî (*d.* A.H. 1112=A.D. 1700), Yûnus al-Misrî (*d.* A.H. 1120=A.D. 1708) and 'Abdarrahîm al-Kâbulî (*d.* A.H. 1135=A.D. 1722). He soon acquired a considerable knowledge of various branches of Muhammadan literature, especially of Hadîṣ, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umawî Mosque at Damascus, and died in the month of Muharram, A.H. 1162=A.D. 1748. See *Silk ad-Durar*, vol. 1, pp. 259-272, and *Tâj at-Tabaqât*, vol. xii, part II, fol. 373^b.

Beginning —

الحمد لله العالم بجميع الاشياء جملة وتفصيلا الخ *

The work is divided into four chapters, as follows:—

Fol. 1^b. الباب الاول في بيان مولد الامام البخاري و بدء امره ونشأته وفي بيان نسبه *

Fol. 9^a. الباب الثاني في بيان رحلته الواصلة لاخذ العلم من الافطار السابعة و بيان شيوخه *

Fol. 17^b. الباب الثالث في ما ورد في اهل الحديث ومنهم البخاري.

Fol. 23^a. الباب الرابع في بيان تصانيفه المفصلة

Written in ordinary Naskh, with marginal notes and emendations. Dated, A.H. 1151=A.D. 1739.

The present copy was read before the author three times, as appears from the following note on fol. 23^a.—

بلغ مقابلة و قراءة على مؤلفه حفظه الله تعالى اولاً و ثانياً و ثالثاً *

No. 736.

foll 10; lines 13-15; size 9×5, 6×4.

المنظومه في اسماء اهل بدر

AL-MANZŪMAH FÎ ASMÂ'
AHLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr.

Author Ahmad bin 'Alī al-'Uṣmānī al-Manīnī العثماني المنبني. He was born at Manin on the 12th Muharram, A.H. 1089 = A.D. 1678. At the age of thirteen years, he went to Damascus, where he studied under several scholars; and he was then appointed professor in the Madrasahs, 'Adiliyah, Sulaimāniyah and As-Samisātiyah. Subsequently, he held the post of Qādī at Qārā, and then the post of Khatīb in the Umawī Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock., vol. ii, p. 282, the following compositions of his are enumerated in the Silk ad-Durar, vol. i, p. 135 —

فتح القريب شرح النموذج اللبيب; النموذج اللبيب في خصائص الحبس;
القول المرعوب; النسمات السحرية في مدح خير البرية; شرح رسالة فاسم بن فطوبغا;
بلعة المحتاج في مناسك الحاج; القول الموحز في حل الملغز; فتح المنان; العقد المنظم;
اضاءة الداربي في شرح; الفوائد السنه في الفوائد النحويه; مطلع النبرس;
الخاري (left incomplete).

He died on the 19th Jumādā II, A.H. 1172 = A.D. 1759. See Silk ad-Durar, vol. i, p. 133; and Tāj at-Ṭabaqāt, vol. xii, part ii, fol. 114^b

Beginning —

يقول احمد ابو العباس من بالمينى شاع بين الناس

The tract concludes thus:—

والحمد لله على التوفيق لجمع هذه على التكفيق

Written in fair Naskh. Not dated. Probably, 19th century.

No. 737.

foll 15; lines 17, size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

حباب الاحباب

ḤIBÂB AL-AḤBÂB.

A short tract, containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet, taken chiefly from الاستيعاب في معرفة الاصحاب (No 692 above), beginning with ابو بكر عبدالله بن ابي فحافه and ending with يوسف بن عبد الله بن سلام.

Author · Muhammad Abû Bakr bin ‘Abdarrahmân بن محمد ابو بكر The exact years in which our author flourished cannot be traced

Beginning —

الحمد لله الذي شرف الانسان و خصهم ببدايع الايدى و روائع الاحسان النخ *

Written in ordinary Naskh Not dated, 19th century

SHÎ‘AH TRADITIONISTS.

No. 738.

foll. 210; lines 15; size $10\frac{1}{2} \times 7$, 8×4

كتاب الرجال

KITÂB AR-RIJÂL.

A most reliable biographical dictionary of the Shî‘ah traditionists, edited and re-arranged in strict alphabetical order by Muhammad Taqî al-Khâdim al-Ansârî.

Author: Abû'l-‘Abbâs Aḥmad bin ‘Alî bin Aḥmad bin al-‘Abbâs-an-Najâshî ابو العباس احمد بن علي بن احمد بن العباس النجاشي, the

great Shī'ah traditionist, who was born in A.H. 372=A.D. 983, and died at Matrâbâd in A.H. 450=A.D. 1058. See *Khulâsat al-Aqwâl*, fol 13^b; *Naqd ar-Rijâl*, fol. 19^a; *Manhaj al-Maqâl*, fol. 25^a; *Muntaha'l-Maqâl*, fol 25^b, *Nadd al-Idâh*, p. 32.

The editor's preface begins —

الحمد لله على ما وهب انا العبد ابن ابي المعانى محمد
تقى الخادم الانصاري مع ضييع متاعي و انخفاص شراعى و فصرعاي
تعوصت فى لجة بحر الفياشى مارأيت لتحصيل المرام احسن من النجاشى
ورتبته على ترتيب حروف الهجاء ليسرع في حصوله الخ *

The work begins —

الحمد لله رب العالمين و صلوته على سيدنا محمد النبى و اهل بيته
الطاهرين الخ *

The author, in a short preface, tells us that when he came to know that some opponents of the Shī'ah sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with Shī'ah traditionists and authors, with an enumeration of their works as far as he could trace them

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Alī have been placed first. The alphabetical series of proper names begins on fol 5^a with آدم بن and ends on fol. 207^a with بسبن الضمرى; and it is followed by *Kunyah* beginning with ابوعبى المكفوف and ending with ابوايوب الانصاري.

For another copy of the work see *Âsafiyah*, p 780. See also *Kashf al-Hujub*, fol. 116^b.

Written in Naskh, with a few marginal notes and emendations. The headings are in red Fol 98^b is blank

Dated, A.H. 1292=A.D. 1875.

Scribe: فضل علي الرضوى.

The title-page contains a short biography of the author.

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books.

No. 739.

foll. 96; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$

خلاصة الاقوال في معرفة الرجال

KHULĀṢAT AL-AQWĀL FÎ MA'RIFAT AR-RIJĀL.A short biographical dictionary of the *Shî'ah* traditionists

Author Jamāladdīn Ḥasan bin Yūsuf bin 'Alī bin al-Mutahhar al-Hillī جمال الدين حسن بن يوسف بن علي بن المطهر الحلي

The author, Al-Hillī, a great *Shî'ah* jurist, was born on the 19th Ramaḍān, A H 648=A D 1250. In the present work, on foll. 15^a-16^a, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the *Majālis al-Mū'minīn*, p. 276, he ably and successfully represented the *Shî'ah* sect in a religious debate which took place before Sultān Muhammad Khudā Bandah Ūljā'itū, the King of Persia (A.H. 693-706=A D 1294-1307); who, as a result of his arguments, proclaimed himself a *Shî'ah*. Our author died on the 21st Muharram, A H. 726=A D 1325. See *Muntahā'l-Maqāl*, fol. 73^b; *Naqd ar-Rijāl*, fol. 61^a; *Manhaj al-Maqāl*, fol. 92^a; *Ḥabīb as-Siyar*, vol. III, p. 112, and *Majālis al-Mū'minīn*, p. 276.

Beginning:—

الحمد لله مرشد عبادة الى سبيل السداد وهاديهم الى طريق النفع

في المعاش والمعاد النج *

The author tells us in the preface that numerous biographical works had been written, dealing with the *Shî'ah* traditionists, but that they were either over-concise, or more diffuse in treatment than the present work. He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable. For that class of traditionists whose reliability is doubtful, he refers to another more comprehensive work of his, entitled كشف المقال في معرفة الرجال.

The work is divided into two *Qism* and a *Khâtimah*. The first *Qism* (foll. 1^b-63^a) deals with reliable, and the second (foll. 64^b-89^a) with unreliable traditionists. The *Khâtimah* is subdivided into eight sections, termed فائده.

For other copies of the work see Berlin, No 9926; Bûhâr, No 77; and Paris, No. 1108. See also *Kashf al-Hujub*, fol. 56^a; and *rock*, vol ii, p. 164.

Written in fair Naskh. Our copy contains marginal notes said to have been transcribed at Lahore, in A.H. 1023=A.D. 1614, from a copy of the work belonging to a certain Hâjî Naṣrâ, as stated in the following note at the end:—

كتب انترحواشيہ علی طریق الاستعجال العبد المذنب الراجی الی
رحمة ربہ الغنی ابو الحسن محمد بن المستعني عفي عنہما فی بلد
لاہور من نسخة الفاضل التقی الذقی حاجي نصرًا سلمہ اللہ فی ۲ رب
الاول سنہ ۱۰۲۳ *

Scribe محمد امين المسنگني.

Not dated; but the above-mentioned marginal notes were transcribed in A.H. 1023=A.D. 1614.

Slightly worm-eaten

No. 740.

fol. 174; lines 19; size $8\frac{1}{2} \times 5$; 6×4 .

The Same.

Another copy of the same work, agreeing in all respects with the preceding.

Foll 36 and 37 have been misplaced after foll. 32 and 40, respectively

Written in *Nim-Shikastah*, with a few marginal notes. Dated, H 1126=1714.

Scribe جلال الدين محمد.

No. 741.

fol. 257; lines 12; size $7\frac{1}{2} \times 6$; 5×3 .

تلخيص الاقوال في تحقيق الرجال

TALKHÎṢ AL-AQWÂL FÎ TAḤQÎQ AR-RIJÂL.

A biographical dictionary of eminent Shî'ah traditionists.

Author: Mirzâ Muḥammad bin 'Alî bin Ibrâhîm al-Astrâbâdî
ميرزا محمد بن علي بن ابراهيم الاسترآبادي. He died at Mecca in A.H.

1028=A.D. 1619. For his life see Naqd ar-Rifâl, fol. 202^a; and *Khulâsat al-Aṣḡar*, vol. iv, p 46.

Beginning:—

الحمد لله على عبادة الدين اصطفي اما بعد فهذا كتاب تلخيص
الافوال في تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب الحروف
المعجم مراعيًا للاول ثم الثاني و هكذا الخ *

The work has been fully described in Br Mus. Suppl., No 634
See also India Office, No. 716; *Âsafiyah*, p 776; Brock, vol. II,
p. 385, and *Kashf al-Hujub*, fol 39^a.

Written in elegant Naskh, with a few marginal notes. The
headings are in red. Dated, A.H. 1047=A.D. 1637.

The first and the last two folios are supplied in a later hand
Fol 251-253 have been placed upside down

Two seals bearing the inscription *سید محمد عباس موسوی*, dated
A.H. 1262=A.D. 1847, are found on a fly-leaf at the beginning

No. 742.

fol. 392: lines 25; size 11½ × 7; 8 × 4

منهج المقال في تحقيق احوال الرجال

MANHAJ AL-MAQÂL FÎ TAḤQÎQ AḤWÂL AR-RIJÂL.

Another biographical dictionary of the *Shî'ah* traditionists,
compiled on a more comprehensive scale by the same author.

Beginning:—

الحمد لله المتعالي في عز جلاله عن الاشياء و النظائر الخ *

The work is also called *مجمع الاقوال في تحقيق احوال الرجال*. See
Kashf al-Hujub, fol. 130^a. The work has been fully described in Br
Mus. Suppl., No. 635. See also *Râmpûr*, p 139; and Brock, vol. II,
p. 385.

The present copy was transcribed at Najaf in A.H. 1044=A.D.
1634. Written in good minute Naskh, with a tastefully illuminated
but faded frontispiece, within gold and blue ruled borders. Fol 262^a
is blank.

Scribe اسمعيل بن سالم النجفي.

No. 743.

fol. 260; lines 21; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

نقد الرجال

NAQD AR-RIJÂL.

A biographical dictionary of the Shî'ah traditionists.

Author Muṣṭafâ bn al-Husain at-Tafrishî al-Husainî مصطفي بن الحسين التفرشي الحسيني.

The author, At-Tafrishî, who lived in the earlier part of the 11th century of the Hījah, was a pupil of Shaikh 'Abdallāh bin al-Husain at-Tustarî (*d.* A.H. 1021=A.D. 1612), a short biographical account of whom is given on fol. 123".

Beginning:—

الحمد لله خالق الليل و النهار العالم بخفيات الضمائر و الاسرار الخ

Full particulars of the work are given in Br. Mus. Suppl., No 336. See also *Kaṣḥf al-Ḥujub*, fol. 154^a; and Brock., vol. II, p. 411.

Written by more than one scribe, in different hands, Naskḥ and Nasta'liq. In a note at the end, the last *Juz* is said to be written by a certain Hasan 'Alî. Occasional notes, additions, and emendations are written in the margins throughout the copy. Not dated. Probably, about the end of the 11th century of the Hījah.

Slightly water-stained. Fol. 2-5 have been misplaced, and should follow after fol. 231.

Four seals bearing the name of a certain Muhammad bin Husain, dated A.H. 1216=A.D. 1801, are found on the first and the last folios.

No. 744.

fol. 240; lines 32; size $11\frac{1}{2} \times 8$; $9\frac{1}{2} \times 6$.

منتهى المقال في احوال الرجال

MUNTAHA'L-MAQÂL FÎ 'AḤWÂL
AR-RIJÂL.

A work containing biographies of Shî'ah scholars and traditionists, arranged in alphabetical order.

Author: Abû 'Alî Muḥammad bin Ismâ'il bin 'Abdaljabbâr bin 'Abû 'Adadîn al-Karbalâ'î ابو علي محمد بن اسمعيل بن عبد الجبار بن سعد

الدين الكربلاي. He was born in the month of Dû'l-Hijjah, A.H. 1159 = A.D. 1746, and died at Najaf, in Rabi' I, A.H. 1216 = A.D. 1801. See Kashf al-Hujub, fol. 147^b.

Beginning:—

نحمدك اللهم يا من رفع منازل الرواة النج

In the preface, the author states that the work is a condensed version of the Manhaj al-Maqâl (No. 742 above), and the gloss upon the same by Muhammad Bâqir bin Muhammad Akmal Bahbahânî (d. A.H. 1205 = A.D. 1790), together with important additions from other sources, a list of which is given. These additions are generally made at the end of each notice, and are distinguished by the word قلت or افول.

The biographical notices are preceded by five *Muqaddimah*. The first notice is that of آدم ابو العسن النحاس الكوفي and the last that of بوس بن يعقوب بن قس ابو العلاب الدعنى. Then follow additional chapters, containing *Kunyah*, names beginning with ابن or اخو, *Laqab*, *Nisbah*, and lastly notices of female traditionists. The work concludes with a *Khâtimah*, subdivided into 12 *Fawâ'id*.

Written in hasty Naskh, with the headings in red. Dated, A.H. 1220 = A.D. 1805.

Scribe: خرنساء بنت مرحوم حاجي الحرمين علي نقى.

The work was lithographed in Teheran, A.H. 1302.

SAINTS AND ŞUFÎS.

No. 745.

fol. 198; lines 17; size 7 × 5; 6 × 4.

بهجة الاسرار ومعدن الانوار

BAHJAT AL-ASRÂR WA MA'DIN AL-ANWÂR.

The life, virtues, miracles and sayings of Shaikh 'Abdalqâdir al-Jilânî (d. A.H. 561 = A.D. 1166), with short biographical notices of his eminent followers.

Author: Nûraddîn Abû'l-Ḥasan 'Alî bin Yûsuf bin Jarîr ash-Shattānawfî نور الدين ابو الحسن علي بن يوسف بن جرير الشطنوفى. He was born in Cairo, A.H. 647=A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tûlûn. He died in A.H. 713=A.D. 1314. See Ad-Durar al-Kâminah, vol. ii, fol. 42^b.

Beginning:—

استفتح باب العون بإيدي محامد الله عز وجل النخ *

Copies: Berlin, Nos. 10072-6; Paris, No. 2016; Ref. No. 11; Râmpûr, p. 330; and Cairo, vol. ii, p. 71. See also Brock., vol. ii, p. 118; and Hâj. K̲hal., vol. ii, p. 71.

The work has been printed in Cairo, A.H. 1304.

Written in fair Naskḥ. Dated, A.H. 787=A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe: عبد الرحمن بن محمد بن عبد الرحمن بن الغلبلي.

No. 746.

fol. 307; lines 19; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, beginning as above.

Written in fair Naskḥ, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986=A.D. 1578.

No. 747.

fol. 430; lines 17; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, fully agreeing with the above. Foll. 25 and 32, which have been misplaced, should follow fol. 31 and 24, respectively.

Written in Naskḥ, with numerous short lacunae. Not dated. Probably, 19th century.

Foll. 1-157 are slightly water-stained.

No. 748.

foll. 215; lines 15; size $5\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{3}$.

مختصر بهجة الانوار

MUKHTAṢAR BAHJAT AL-ANWÂR.

An abridgment of the preceding work, designated at the beginning كُتَابُ الْمُتَخَصَّرِ مِنَ بَهْجَةِ الْأَسْرَارِ فِي مَنَافِعِ عَوْتِ الصِّدْقَانِ.

The name of the author of this abridgment cannot be traced. Hâj. Khal, vol. ii, p 71, simply mentions an abridgment of the *Bahjat al-Asrâr*, without giving the name of its author.

Beginning. —

الحمد لله نعمدة و نستعينه و نعوذ بالله من شرو انفسنا..... اما بعد
فهذه جمل من منافع الشيخ العارف العالم العامل الرباني عبد القادر
الكيلاني..... اختصرت بها من كتاب الشيخ الفقيه الامام العالم المقرب
نور الدين ابي الحسن علي بن يوسف بن جرير بن معضاد بن فضل
الشافعي اللخمي عرف بالسنطو في الدي سماه بهجة الاسرار و معدن
الانوار الخ *

The work ends with the following verses —

تخلق باخلق الرجال وكن فتى كانك مملوك لكل صديق
وكن مثل طعم الماء حلوا [و] باردا الى الكبد العرا لكل رفيق

The present copy was transcribed at the tomb of Ibrâhîm 'Âdil Shâh, the King of Bijâpûr (A.H. 941-965=A.D. 1535-1557).

Written in good Naskh, with an illuminated frontispiece, within gold and coloured ruled borders. Not dated. Probably, 17th century.

Scribe: جلال الدين بن مولانا علي.

No. 749.

foll. 118; lines 19; size $8\frac{1}{2} \times 9$; $5 \times 3\frac{1}{4}$.

اختيار الرفيق لطلاب الطريق

IKHTÎYÂR AR-RAFÎQ LI-ṬULLÂB
AT-ṬARÎQ.

A work, believed to be unique, containing biographical notices of eminent saints and Sufis, from the earliest times down to the author's own age, arranged alphabetically.

Author: Shihâbaddîn Abû'l-'Abbâs Ahmad bin Salâmah al-Maqdisî شهاب الدين ابو العباس احمد بن سلامة المقدسى. He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khânqâh; but on account of the envy aroused among his fellow-Shaikh^s by his impressive sermons, he was compelled to remove to the Khânqâh of Sarnâqûs, where he died in A.H. 769=A.D. 1367. See Ad-Durar al-Kâminah, vol i, fol. 42^b.

Beginning:—

* الحمد لله الذى ابدى انوار معرفته لقلوب العارفين الخ *

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz, *Hilyat al-Awliyâ'* of Abû Nu'aim al-Isfahânî (d. A.H. 430=A.D. 1038), the *Ṣifat as-Ṣaḡwâh* of Ibn al-Jawzî (d. A.H. 597=A.D. 1200), the *Manâqib al-Abrâr* of Ibn Khamîs al-Mawṣilî (d. A.H. 552=A.D. 1157), the *Tabaqât as-Ṣûfiyyîn* of Muhammad as-Sulamî (d. A.H. 412=A.D. 1021), and the *Risâlat al-Qushairîyah* of Abû'l-Qâsim al-Qushairî (d. A.H. 465=A.D. 1074).

The notices begin with يوسف بن الحسن and end with الرازى.

The work was completed on the 1st Sha'bân, A.H. 740=A.D. 1340, as stated in the following colophon.—

قال مؤلفه رحمه الله تعالى و رضى عنه فرغت من تاليفه صبيحة
الاثنين المبارك غرة شعبان المبارك سنة اربعين وسبعماية *

Written in fair Naskh, with occasional vowel-points. The headings are in red. Dated, A.H. 913=A.D. 1507.

The pages of this copy have been remounted, the old folios having been suppld with new margins. Several folios seem to be wanting after fol. 78. Foll. 109–118 are slightly damaged.

Scribe: محمد بن عبد اللطيف الجوينى الزهرى.

No. 750.

foll. 10; lines 31; size 11 × 8; 8 × 5.

الدر الثمين في مناقب الشيخ محي الدين

AD-DURR AṢ-ṢAMÎN FÎ MANÂQIB
ASH-SHAikh MUḥîYADDÎN.

A life of the popular saint, Shaiikh Muḥîyaddîn Ibn al-ʿArabî (*d* A.H. 638 = A.D. 1240).

The author does not reveal his name in the text. In the following note at the end, he is said to be Abû'l-Hasan ʿAlî bin Ibrâhîm bin ʿAbdallâh bin Ibrâhîm bin Yûsuf al-Qârî al-Baġdâdî :—

الدر الثمين في معاني الشيخ محي الدين رضي الله عنه تاليف
الشيخ الكامل ابو الحسن على بن ابراهيم بن عبد الله بن ابراهيم بن
يوسف القاري البغدادى نور الله و والى من الرحمة فتوحه *

ʿAlî bin Ibrâhîm was a contemporary of Qâdî Ahmad bin Abî Bakr, called Ibn ar-Ridâd al-Yamanî (*d* A.H. 821 = A.D. 1418; see *Al-Qabas al-Hâwî*, vol i, fol. 34^a), to whom he formally presented the work, according to the following statement in the preface :—

و بعد فهدى رسالة سميتها الدر الثمين في مناقب الشيخ محي الدين
وارسلتها الى الصنو العزيز و الحرز الكريز الشيخ بهاء الحق والدين احمد
ابن الرداد الصوفى اليمنى لا زالت آيات فضله مسطورة *

Beginning :—

الحمد لله العلي العليم القدير الحكيم الخبير المنزه عن الشبيه
و النظير الخ *

The work is divided into two chapters, the first of which contains a short biographical account of Ibn al-ʿArabî, while in the second are enumerated the works containing his sayings and his compositions.

A fine copy. Written in good Naskh. The correct order of the folios should be thus: 1, 7, 2, 4, 3, 6, 5, 8, 9 and 10.

Not dated. Probably, 18th century.

No. 751.

foll. 53; lines 11; size $7 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

غبطة الناظر

GIBṬAT AN-NÂZIR.

A short but very useful work on the life, virtues, and miracles of Shaiḡh 'Abdalqâdir al-Jilânî (*d.* A.H. 561=A.D. 1166).

Author: Ibn Hajar al-'Asqalânî (*d.* A.H. 852=A.D. 1449) See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

* الحمد لله العادر على نشره في تشریف مراده في تشریف اهل وداده النخ

The work is divided into eight chapters, as follows:—

- | | |
|------------------------------|---|
| I. Fol. 2 ^a . | الباب الاول في ذكر مولده |
| II. Fol. 4 ^a . | الباب الثاني نشأته المربية و اشغاله ما لعلوم الشرعة |
| III. Fol. 29 ^b . | الباب الثالث في ذكر مشائخه |
| IV. Fol. 30 ^b . | الباب الرابع في بيان احواله |
| V. Fol. 33 ^a . | الباب الخامس في بناء الناس عليه |
| VI. Fol. 39 ^b . | الباب السادس في ما نقله اهل عصره من الكرامات |
| VII. Fol. 52 ^a . | الباب السابع في ندبة من بلغ كلامه |
| VIII. Fol. 53 ^a . | الباب الثامن في وفاته |

It appears, from the original pagination of the folios, that foll. 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll. 19, 10 and 11, respectively.

Written on thick creamy paper, in good Naskh. Not dated. Probably, 17th century.

The work has been edited and published by Sir E. Denison Ross, Calcutta, A.D. 1903.

No. 752.

foll. 127 ; lines 27 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

قلائد الجواهر

QALÂ'ID AL-JAWÂHIR.

A detailed life of Shaikh 'Abdalqâdir al-Jilânî (*d.* A.H. 561=A.D. 1166), with an account of his descendants and followers.

Author: Muhammad bin Yahyâ bin Yûsuf at-Tâdifî al-Hanbalî محمد بن يحيى بن يوسف الماذنى الحنبلى. He was a native of Ḥalab, and died in A.H. 963=A.D. 1556 See *As-Suhub al-Wâbilah*, fol. 150^a

Beginning —

الحمد لله الذي فتح لاوليائه طرق الهدى النج *

We are told in the preface that, being dissatisfied with the brevity of the account of Shaikh 'Abdalqâdir al-Jilânî given in *البارخ المعترف* of Al-'Ulaimî (*d.* A.H. 927=A.D. 1521), the author wrote the present work, basing it on most trustworthy sources.

The contents and plan of the work are thus set forth in the preface.—

اتبعها بعد ان اذكر نسبه الشريف بتخلقه و خلقه و عمله و علمه و وعظه و فوله و فعله و ما رزقه الله من الاولاد و نعظيم الاولياء له اعترافا بحقه و اذكر شيئاً من منافعهم و من منافع من انتهى الى جنانه و لازم الوفوف بعثه نابه فان علو قدر الانداع من شرف المتبوع و مزيد فيض الادبار من عظم الينبوع و اذكر مولده و وفاته و اختتم ذلك بسعي من منافه و ما قيل فيه مختصراً ذلك عن الاطالة *

Another copy of the work is noticed in Cairo, vol. v, p. 113. See also Hâj. Khal, vol. iv, p 565, and Brock., vol. ii, p 335.

The work has been printed in Cairo. A.H. 1303.

Written in fair, minute, Naskh. Dated, A.H. 1145=A.D. 1732.

Scribe: احمد بن محمد بن عبد الله العموي.

No. 753.

foll. 404; lines 23, size $9 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3$.

لواقح الانوار في طبقات الاخيار

LAWÂQIḤ AL-ANWÂR FÎ ṬABAQÂT
AL-AKḤYÂR.

A well-known work, containing biographical notices of eminent saints and Sûfis from the earliest times down to the author's own age

Author: Abû'l-Mawâhib 'Abdalwahhâb bin Aḥmad bin 'Alī ash-Sha'rânî ابوالمواهب عبد الوهاب بن احمد بن علي الشعراني.

The author, Ash-Sha'rânî, who was a great Sûfî as well as a distinguished scholar, was born in A.H. 899=A.D. 1493 In A.H. 911=A.D. 1505, he went to Cairo, where he was invested with the *khirqah*, or spiritual robe, by Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505). Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Sûfism. He died on Monday, the 11th Jumâdâ I, A.H. 973=A.D. 1565. See *Tâj at-Ṭabaqât*, vol. x, fol. 248^a.

Beginning.—

الحمد لله الذي خلع علي اوليائه خلع انعامه فهم بذلك له

حامدون النعم *

The work was completed on the 15th Rajab, A.H. 952=A.D. 1545, as stated in the following lines at the end —

قال مؤلفه كان الفراغ من كتابتها خامس عشر رجب الفرد سنة

انذيين وخمسين وتسعمائة *

Copies: Berlin, No. 9982; Kopr., No. 1112, Munchen, No. 446; Wien, No. 1185; Br. Mus., Nos. 371/2, 964; Cairo, vol. ii, p. 108; Goth., No. 1767, India Office, No. 713; Paris, No. 2045; and Râm-pûr, p. 363. See also Brock., vol. ii, p. 338; and Hâj. Khāl., vol. v, p. 339.

The work has been twice printed in Cairo, A.H. 1292 and 1311

Written in fair Naskh. Not dated. Probably, 18th century. Short lacunae are found on foll. 397^b, 398^a, 399^b, 400^a, 401^b, and 402^a.

There are two seals on the title-page, one of which bears the name of a certain Abû'l-Fath Muhammad Imâmaddin and the other that of a certain Muhammad Najîb Khân.

The MS. was obtained from the Âsafiyah library of Haidarâbâd, in exchange for some other books, as appears from the following note on the last folio —

این نسخه که در مبادله بعض کتب که در کتب خانه آصفیه موجود بود بکتاب خانه موسوم به اورینتل پبلک لائبریری واقع بانگی پور بدها، رموده مولوی خدا بخش خان بهادر داده شد غرة ربیع الثانی سده ۱۳۱۲ *

No. 754.

fol. 29, lines 23, size 9 × 7, 7 × 3.

رسالة في مناقب الشيخ محمد

RISÂLAH FÎ MANÂQIB ASH-SHAikh MUHAMMAD.

A life of Shaikh Muhammad Qarahbâgî, a Turkish saint (*d.* A.H. 956 = A.D. 1549), with an account of his miracles and sayings.

Author Muhammad bin Mustafâ bin Ḥabîb bin Muhammad Qarahbâgî محمد بن مصطفى بن حبیب بن محمد قره باغی.

The author, Muhammad bin Mustafâ, a descendant of the saint Muḥammad Qarahbâgî, was born in Andrûm, A.H. 1070 = A.D. 1659. After finishing his education at home, he went to Constantinople, where, having secured the patronage of his cousin, Shaikh al-Islâm Faïdallâh Âfindî, he entered the State service, and soon became Qâdî of Galtah. In A.H. 1115 = A.D. 1703, after his patron, Faïdallâh Âfindî, had unfortunately been killed in a riot at Adrianople, our author was exiled by a royal decree to Brussa, where he remained about thirty years, and died on the 13th Ramadân, A.H. 1146 = A.D. 1734. Besides the present work, he left behind him a useful work on politics and several treatises on various legal points. See *Tâj at-Tabaqât*, vol. xii, part i, fol. 295^b.

Beginning.—

الحمد لله المبدی المعید الاول الفرد المجید الخ *

We are told in the preface that the work was compiled at the instance of the afore-said Shaikh al-Islâm Faïdallâh Âfindî.

The biographical account of the saint Qarahbâgî is followed by two *Fasl*, the first of which contains short biographical notices of the saint's two sons, Walî Muḥammad and Ḥabîb Muḥammad (*d.*

A.H. 1025=A.D. 1616), and the second notices of his two grandsons, Muṣṭafâ Âfindî (d. A.H. 1068=A.D. 1658) and Muḥammad Âfindî (d. A.H. 1104=A.D. 1692).

Written in ordinary Nasta'liq. Dated, A.H. 1242=A.D. 1826.

Scribe: حاجى داؤد بلخى

No. 755.

foll. 124 ; lines 17 ; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{1}{4}$.

اصفى الموارد

AŞFA'L-MAWÂRID.

A life of Shaikh Khâlid ash-Shahrazûrî an-Naqshbandî al-Mujaddidî, with short biographical notices of his Shaikhs, friends and relatives, entitled اصفى الموارد من سلسال احوال الامام خالد.

Author: Shaikh 'Usmân bin Sanad al-Baṣrî سند عثمان بن سنج عثمان بن سنج. He wrote also a history of Bagdâd, from A.H. 1198 to 1250=A.D. 1784 to 1834, entitled اصف السعد بطب اخبار الوالى داؤد, which has been printed in Bombay, A.H. 1304. He died in A.H. 1250=A.D. 1834. See Iktifâ'al-Qunû', p. 434.

Beginning.—

الحمد لله الذي صير تراجم وجوه الغرر من وجوه التراجم والمحاسن

العيون و الغرر و نور من مآثرهم انسان عين كل خير و اثر النعم *

Shaikh Khâlid ash-Shahrazûrî, who was of Kurdish origin, was born at Qarah-Dâğ (a village five miles from Sulaimâniyah) in A.H. 1190=A.D. 1776. He made a pilgrimage to the Ḥaramain, and there he was induced by a certain Indian Ṣûfî to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandîyah order. He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan. He then became a disciple at Delhi of Shâh 'Abdallâh (d. A.H. 1240=A.D. 1824 ; see Khazînat al-Asfiyâ', vol i, p. 693), who authorised him to admit disciples to the Naqshbandîyah, Qâdiriyyah, Suhrawardîyah, Kubrawîyah and Chishtîyah orders. He also attended at Delhi the lectures of the well-known Shâh 'Abdal'aziz Dihlawî (d. A.H. 1239=A.D. 1824), and received a *Sanad* from him. He returned home viâ the Persian Gulf, and on his arrival at Sulaimâniyah in A.H. 1226=A.D. 1811, he was received with great honour. He served as a professor in the

Madrasah Al-Isfahâniyah at Az-Zawrâ', and wrote several treatises against Wahhâbî doctrines, the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A. H. 1231 = A. D. 1816.

The work was compiled at the request of 'Ubaidallâh bin 'Ubaidallâh al-Haidarî, a biographical account of whom appears on foll. 115^a-120^b

Written in fair Naskh. Dated, A. H. 1235 = A. D. 1820.

Scribe : عبد الله بن عيسى بن اسمعيل .

COMMENTATORS ON THE QURÂN.

No. 756.

foll. 132 ; lines 17 ; size $9\frac{1}{2} \times 6$; 7×4

طبقات المفسرين

ṬABAQÂT AL-MUFASSIRÎN.

Biographical notices of 314 eminent scholars, who wrote commentaries on the Qurân, arranged alphabetically.

Author · Shamsaddîn Muhammad bin 'Alî bin Ahmad ad-Dâ'ûdî al-Mâlîkî شمس الدين محمد بن علي بن احمد الداؤدى المالكي He was one of the pupils of the celebrated Imâm Jalâladdîn 'Abdarrahmân as-Suyûtî (d. A. H. 911 = A. D. 1505), wrote the present work in A. H. 941 = A. D. 1534, and died in A. H. 945 = A. D. 1538. See Brock., vol ii, p 289.

Beginning. —

الحمد لله و كفى و سلام على من اطفى - و آل و صحب له
و خلفاء - و بعد فقد آلف العلامة شمس الدين محمد بن علي بن احمد
الداؤدي المالكي تلميذ الحافظ عبدالرحمن بن جلال الدين السيوطي
فدس سرهما و نور الله ضريعهما طبقات المفسرين جمع فيها متقدمي العصر
و المتأخرين - مرتبا على حروف المعجم فقال الخ *

In Hâj. Khal., vol. iv, p. 152, the present work is said to be the best ever compiled on the subject; and it is said to begin, without any preface, with the notice of الان. The present copy, however, would appear to be somewhat incomplete, since the notices commence with يوسف بن موسى الكوفي. They end with ابراهم بن احمد.

Another copy of the work is noticed in Cairo, vol v, p. 81

Written in fair Naskh, with an illuminated frontispiece, within red and blue ruled borders.

Dated, A.H. 1293 = A.D. 1876.

Scribe: فاسم على العبد رابادى.

A seal bearing the name of Abû'l-Makârim, dated A.H. 1297 = A.D. 1880, is found on fol. 1^b.

READERS OF THE QURÂN.

No. 757.

fol. 189; lines 23; size $11\frac{1}{4} \times 5\frac{1}{4}$, $9\frac{1}{2} \times 5\frac{1}{2}$.

طبقات القراء

ṬABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions (القراء السبعة) and ending with the author's contemporaries, arranged chronologically, in 17 *Tabaqât*.

Author: Shamsaddîn Abû 'Abdallâh Muhammad bin Aḥmad bin 'Usmân bin Qâ'imâz aḏ-Ḍahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدهبي (d. A.H. 748 = A.D. 1348), for some account of whom see No. 700 above

Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى و اشهد ان لا اله الا الله وحده لا شريك له مالمع نور و اختفى و اشهد ان محمدا عبده و رسوله سعد الشرفا و حسبنا الله و كفى اما بعد فهذا كتاب معرفة المشهورين من

القراء الاعيان - اولي الاسناد و الانتقان - و التقدم فى البلدان - على الطبقات و الازمان الخ *

Contents :—

- I. Fol. 1^a. الطبقة الاولى وهم الذين عرضوا القرآن و تلقوه من رسول الله صلى الله عليه وسلم كما القا اليه الروح الامين بلعا من فائله و منزله عز و على *
- II. Fol. 4^b. الطبقة الثانية وهم الذين عرضوا على احد المدكرين قبلهم و تلقوا منهم *
- III. Fol. 8^b. الطبقة الثالثة و سائرهم من النابسين
- IV. Fol. 17^a. الطبقة الرابعة و اولهم يدخل فى الطبقة الثالثة و حملتهم ستة و عشرون اماما *
- V. Fol. 29^a. الطبقة الخامسة و عديهم تسعة و ثمانون مقربا
- VI. Fol. 38^a. الطبقة السادسة و عديهم تسعة و ستون اماما
- VII. Fol. 50^b. الطبقة السابعة و عديهم تسعون نفسا
- VIII. Fol. 59^b. الطبقة الثامنة و عديهم خمسة و ثمانون مقربا
- IX. Fol. 73^a. الطبقة التاسعة و عديهم اثنان و ثمانون نفسا
- X. Fol. 84^b. الطبقة العاشرة و اعلمها ثمانية و ستون اماما
- XI. Fol. 95^a. الطبقة الحادية عشر و عديهم اثنان و ثمانون نفسا
- XII. Fol. 105^a. الطبقة الثانية عشر و فى اولها جماعة لولا نأخر منهم لتقدموا و مجموعهم مائة و ستة عشر مقربا *
- XIII. Fol. 118^a. الطبقة الثالثة عشر
- XIV. Fol. 131^b. الطبقة الرابعة عشر
- XV. Fol. 148^b. الطبقة الخامسة عشر و عديهم تسعة و ثمانون
- XVI. Fol. 158^b. الطبقة السادسة عشر من القراء و عديهم مائة و خمسة رجال *
- XVII. Fol. 178^b. الطبقة السابعة عشر سمينا منهم نحو الاربعين بل ازيد

As he tells us in the following lines at the end, the work was revised by the author, with additions and alterations, in A.H. 730 = A.D. 1330:—

فرغ محمد بن الدهبي المؤلف من هذه [النسخة] المباركة و فيها زيادات و تقديم و تاخير عن المسودة فى ربيع الآخر سنة ثلثين و سبعمائة *

For other copies, see Paris, No. 2048; Berlin, No. 9943; and Kopr., No. 1116. See also Hâj Khal, vol. iv, p 150; and Brock, vol. ii, p. 46 .

Foll 184^b–189^b contain supplementary biographical notices of readers of the Qurân, in two parts The first, as we are told in the

following note, is said to have been copied from the author's autograph additions, and the other to be a selection from the *Ḍawl Tabaqât al-Qurrâ'* of 'Afifaddîn al Matarî (whose name is given in Ḥâj. *Khal.*, vol. iv, p. 150, as At-Ṭabarî):—

هذا ذيل منقول من خط الكاظم الذهبي ر من فوائد الكاظم

عفيف الدين المطري وهم اهل الطبقة الثامنة عشر وما بعدها *

Written in Naskh, originally without diacritical points, which, according to a note at the end, were subsequently added at Haidarâbâd, in A.H. 1213=A.D. 1798, by a scholar, who does not reveal his name.

Dated, A.H. 1180=A.D. 1766.

Scribe · السد على المالكي .

A table of contents is prefixed to the work.

The title-page contains a short biographical sketch of the author, extracted from the *Tabaqât al-Kubrâ* of As-Subkî.

HANAFITE JURISTS AND SCHOLARS.

No. 758.

fol. 200 ; lines 17 ; size $11 \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

الجواهر المضية فى طبقات الكنفية

AL-JAWÂHIR AL-MUDÎYAH FÎ ṬABAQÂT AL-ḤANAFÎYAH.

A biographical dictionary of Hanafite scholars and authors, complete in two separate volumes.

Author: Muhîyaddîn Abû Muhammad 'Abdalqâdir bin Abî'l-Wafâ' Muḥammad al-Qurashî al-Misrî بن محمد عبد القادر بن محي الدين ابو محمد عبد القادر بن محمد القرشي المصري . He was born in Sha'bân, A.H. 696=A.D. 1297, and studied in Cairo and Mecca under numerous scholars, such as Ḥasan al-Kurdî (d. A.H. 720=A.D. 1320), Aḥmad ad-Dimyâtî

(*d.* A.H. 749=A.D. 1348), Ibrâhîm at-Tâhirî (*d.* A.H. 728=A.D. 1328), 'Abdallâh as-Sanhâjî (*d.* A.H. 724=A.D. 1324), and others. He produced several useful works on the Hanafite law, and died in A.H. 775=A.D. 1373. For his life, see Ḥusn al-Muhâdarah, fol 117^a; Ad-Durar al-Kâminah, vol i, fol. 298^a; and Hadâ'iq al-Hanafiyah, p, 294.

Vol. I.

Beginning :—

الحمد و العظمة و الكبرياء لمن له الاسماء الحسنی النخ *

The biographical notices are preceded by a *Muqaddimah*, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and the life of Imâm Abû Hanîfah (*d.* A.H. 150=A.D. 767). The present volume breaks off in the middle of the account of محمد بن احمد بن يوسف بن اسمعيل بن شاذل الخوارزمي.

For other copies, see Berlin, No. 10020; Bûhâr, No. 254; and Âsafiyah, p. 780. See also Brock., vol. II, p. 80, and Hâj. Khal, vol. II, p. 648.

The work has been printed in Haidarâbâd (Deccan).

No. 759.

fol. 184; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, which begins by completing the account of الخوارزمي and ends with the account of ابن بعيش. The biographical notices are followed by a *Khâtimah*, designated كتاب الجامع, consisting of notes on miscellaneous historical and religious matters.

A fly-leaf at the end contains a biography of the author, extracted from المنهل الصافي و المستوفى بعد الرافى of Yûsuf bin Tagribirdî (*d.* A.H. 874=A.D. 1469).

Both volumes are written by one and the same scribe, in ordinary Indian Nasta'liq, with numerous lacunae. Not dated. Probably, 18th century.

No. 760.

fol. 152; lines 23; size $8 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

عقود الجمان في مناقب ابي حنيفة النعمان

‘UQŪD AL-JUMÂN FÎ MANÂQIB ABÎ
HANÎFAT AN-NU‘MÂN.

A comprehensive biography of Imâm Abû Hanîfah (*d.* A.H. 150 = A.D. 767), together with an account of his eminent disciples.

Author: Shamsaddîn Abû ‘Abdallâh Muhammad bin Yûsuf bin ‘Alî bin Yûsuf ad-Dimashqî as-Sâlihî ash-Shâfi‘î شمس الدين ابو عبد الله محمد بن يوسف بن علي بن يوسف الدمشقي الصالحى الشافعى. He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqûqiyah, and died on the 14th Sha‘bân, A.H. 942 = A.D. 1536. See Brock, vol. II, p. 304; and Hâj Khal., vol. IV, p. 238.

Beginning —

الحمد لله الذى جعل العلماء ورثة الانبياء و اختار منهم الاثمة
المجتهدين في فروع الشريعة الاولياء ومن احبهم كلهم فقد فاز و دخل مى زمرة
الانبياء و من انتقص احدا منهم فقد ظلم نفسه و هو من الاعبياء الخ *

Having, in A.H. 938 = A.D. 1531, come upon a work containing disparaging remarks about Imâm Hanîfah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khâtimah* :—

- | | |
|------------------------|--|
| Fol. 3 ^a . | المقدمة تشمل على ستة فصول |
| Fol. 14 ^a . | الباب الاول في نسبه و تاريخ مولده و صغره |
| Fol. 17 ^a . | الباب الثاني فيما ورد في تشرى النبي صلى الله عليه وسلم |
| Fol. 19 ^a . | الباب الثالث فيمن ادركه ابو حنيفة رضي الله عنه من
الصحابة و من سيع منهم * |
| Fol. 25 ^a . | الباب الرابع في ذكر بعض شيوخه |
| Fol. 35 ^a . | الباب الخامس في ذكر بعض الآخذين عنه الحديث و الفقه |
| Fol. 57 ^a . | الباب السادس في مبدأ امره و نشأته و طلبه العلم |
| Fol. 60 ^a . | الباب السابع في ابتداء جلوسه للافناء و التدريس |

- Fol. 62^a. الباب الثامن في ذكر الاصول التي بنى عليها مذهبهم
- Fol. 64^a. الباب التاسع في بعض خصائصه التي اخص بها عندهم من
الائمة *
- Fol. 67^a. الباب العاشر في ثناء الائمة عليه وعلى فقيهه ووعظهم له
- Fol. 77^a. الباب الحادي عشر في شدة احباده في العبادة وقيامه الليل
كله وكثرة صلاته بالليل وقرآنه القرآن كله في ركعة *
- Fol. 81^a. الباب الثاني عشر في خوفه ومرافقه لربه سبحانه وتعالى
- Fol. 84^a. الباب الثالث عشر في كرمه وحرده وسكاته ومواساته
- Fol. 86^b. الباب الرابع عشر في ورعه وهداه وامانه
- Fol. 89^a. الباب الخامس عشر في وفور عقله وفراسده
- Fol. 91^a. الباب السادس عشر في ركانه وطنه واحببه المسكنه عن
الاسئلة المبهمة *
- Fol. 106^a. الباب السابع عشر في حمل من مكارم اخلافه عندهما تقدم
- Fol. 109^b. الباب الثامن عشر في اكله من كسبه وردة جوائز الامراء
والحلفاء وغيرهم من ارباب الدولة *
- Fol. 110^b. الباب التاسع عشر في اخلافه في ملبسه
- Fol. 111^a. الباب العشرون في بعض حكمه ومواعظه وادبه
- Fol. 114^b. الباب الحادي والعشرون في عرض الامراء والحلفاء عليه
القضاء وعبرة من الولايات وامتناعه من ذلك وضربهم له
وحبسهم اياه *
- Fol. 116^b. الباب الثاني والعشرون في ذكر احرف قبل انه كان
بخباز القرآنة بها *
- Fol. 117^b. الباب الثالث والعشرون في بيان كثرة حديده وكونه من
اعيان الحفاظ *
- Fol. 130^a. الباب الرابع والعشرون في سبب مرضه وفاته وانه
مات شهيدا وابن دفن و ما يتعلق بذلك و ما سمع
من نوح الجن عليه *
- Fol. 133^a. الباب الخامس والعشرون في بعض منامات حسنة رآها
هو وروئت له في حياته وبعد وفاته و بيان رد منامات
ذكرت بضد ذلك *
- Fol. 138^b. الباب السادس والعشرون في بعض ما قيل فيه من الشعر
- Fol. 141^a. الخاتمة تشتمل على اربعة فصول *

The work was completed towards the end of Rabî II, A. H. 939 = A. D. 1532, as stated in the following colophon:—

قال مؤلفه افقر الخلق الى عفو الحق محمد بن يوسف بن علي
بن يوسف الدمشقى الصالحى الغادى نزيل البرقوفية التى بصحراء
القاهرة خارج باب النصر..... فرغت من تأليفه فى
اواخر شهر ربيع الآخر سنة تسع و ثلاثين و تسعمائة *

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text

For other copies, see Wien, No. 1180; Yenî, No. 876; Ayâ Sûfiyah, No. 3309; Cairo, vol v, p 90; and Râmpûr, p 670.

Written in Naskh, with the headings in red. Not dated. Probably, 18th century.

A seal bearing the name of Sayyid Hamîdaddîn Ahmad, alias Nûralhudâ, dated A. H. 1257 = A. D. 1841, is found on the title-page.

No. 761.

fol. 49; lines 19; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{4}$.

طبقات السادة الحنفية

ṬABAQÂT AS-SÂDAT AL- ḤANAFÎYAH.

A work containing biographical notices of well-known doctors of the Hanafite school, from Imâm Abû Hanîfah (d. A. H. 150 = A. D. 767) to Ahmad bin Sulaimân bin Kamâl Pâshî (d. A. H. 940 = A. D. 1533).

Neither the title of the work nor the author's name is given in the text. In a note on the title-page, the work is ascribed to Ahmad bin Muslihaddîn Mustafâ Ṭâshkupîzâdah (d. A. H. 968 = A. D. 1560). This, however, appears to be a mistake. It is not included among the works attributed to this author; and, indeed, seems to be identical with the *Ṭabaqât as-Sâdat al-Hanafîyah* of 'Abdallâh as-Suwaidî (died c. A. H. 950 = A. D. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام علي سيدنا محمد و آله
و صحبه اجمعين اما بعد فهذا الكتاب مختصر في طبقات الحنفية ذكرت
فيه المساهير من الائمة الدين نقلوا علم السريعة في كل طبقة و نشرها
بين الامة الخ *

The author, in his preface, tells us that the Hanafite jurists can be divided into the following seven groups or *Ṭabaqāt*, all of which, with the exception of the seventh, are mentioned in the Berlin copy :—

1. الطبقة الاولى طبقة المجتهدين في الشرع كالائمة السند المذكورة و من
سلك مسلكهم من الائمة *
2. الطبقة الثانية طبقة المجتهدين في المذهب كلامد اصحاب الطبقة
الاولى *
3. الطبقة الثالثة طبقة المجتهدين في المسائل التي لا رواية فيها عن
صاحب المذهب *
4. الطبقة الرابعة طبقة اصحاب التخریج من المقلدين كالرازي و احزانه
5. الطبقة الخامسة طبقة اصحاب التخریج من المقلدين كابي حسن
القدوري و صاحب الهداية *
6. الطبقة السادسة طبقة المقلدين القادرين على التمييز بين القوى و
الضعيف و ظاهر الرواية *
7. الطبقة السابعة طبقة المقلدين الذين لا يقدرون على التمييز المذكور
في المسطور و لا يفرقون بين الغث و السمين و لا يميزون الشمال عن
اليمين بل يجمعون ما يجدون في التدوين كعاطب اللؤلؤ *

Written in ordinary Naskh, within double red-ruled borders, with a tasteless frontispiece

Emendations and corrections have been made in the margins throughout the copy.

Dated, A.H. 1103=A.D. 1692.

Four fly-leaves at the beginning contain miscellaneous notes and extracts from various sources.

No. 762.

fol. 85; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 6\frac{1}{4}$

الخيرات الحسنان في مناقب الامام ابى حنيفة النعمان
**AL-KHAIRĀT AL-ḤISĀN FĪ MANĀ-
 QĪB AL-IMĀM ABĪ ḤANĪFAT
 AN-NU'MĀN.**

A well-known biography of Imām Abū Ḥanifah (*d.* A. H. 150 = A. D. 767).

Author: Abū'l-'Abbās Shihābaddīn Ahmad bin Muhammad bin 'Alī, called Ibn Ḥajar al-Haṣamī بن محمد بن أحمد بن العباس شهاب الدين أحمد بن محمد بن علي السبكي بن حجر الهيثمي (*d.* A. H. 974 = A. D. 1566). See Lib. Cat., vol. v, part i, No. 283.

Beginning:—

الحمد لله الذي اخص العلماء بوزارة الانبياء اخ

In the preface, the author tells us that his original draft of a life of Imām Abū Ḥanifah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the '*Uqūd al-Jumān* of Muhammad bin Yūsuf ad-Dimashqī (No. 760 above).

The contents of the work have been described in Berlin, No. 10003. See also Cairo, vol. v, p. 51; Brock. vol. ii, p. 389, and Ḥāj. Khal., vol. iii, p. 182.

Written in fair Naskḥ, with a few marginal notes. The headings of the chapters are in red. Not dated. Probably, the first half of the 19th century.

The work has been twice printed in Cairo, A. H. 1305 and 1311.

No. 763.

fol. 178; lines 17; size $8\frac{1}{4} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

الاثمار الجنية في اسماء الحنفية
**AL-AṢMĀR AL-JANĪYAH FĪ ASMĀ'
 AL-ḤANAFĪYAH.**

A biographical dictionary of eminent jurists of the Ḥanafite school.

Author: Mullâ 'Alî bin Sultân Muhammad al-Qârî al-Harawî
 ملا على بن سلطان محمد القارى الهروى (d. A. H. 1014 = A. D. 1605). See Lib
 Cat, vol. v, part i, No. 237

Beginning.—

* الحمد لله رب الارض و السماء ذى الفضل و الطول و النعماء الخ

The title of the work is not given in the text; but in the *Khulâsat al-Asar*, vol. iii, p. 185, and the *Hadî'iq al-Hanafîyah*, p. 399, it is called *الأنوار العنقه فى اسماء العنقه*. In a note at the top of fol. 1^b, however, the work is designated *حديثه النعمان*.

In the preface, the author states that he compiled the present work, after completing his well-known commentary on the *Musnad* of Imâm Abû Hanîfah (d. A. H. 150 = A. D. 767), entitled *مسند الابام شرح* (see Lib Cat, vol. v, part i, No. 237).

The first fifty folios are devoted to the life of Imâm Abû Hanîfah, divided into several *Fasl*. The alphabetical series of proper names begins on fol. 50^b with *ابراهم بن احمد بن محمد حمونه* and ends on fol. 153^a with *يونس بن القاسم*, and this is followed by additional chapters, containing *Kunyah*, notices of female jurists, and *Ansâb*. The work ends with a *Khâtimah*, called *كتاب الجامع*, which is divided into a large number of *Fâ'idah*, dealing with miscellaneous legal and religious matters. Following the *Khâtimah* comes a *Fasl*, containing a few supplementary notices of the Hanafite jurists of Yemen, extracted from the *Tirâz A'lâm az-zaman Fî Tabaqât A'yân al-Yaman* of 'Alî bin Hasan al-Khazrajî (d. A. H. 812 = A. D. 1409).

Another copy of the work is noticed in *Bûhâr*, No. 256.

Foll. 42 and 52 are misplaced, and should follow after fol. 51 and 41, respectively.

Written in fair Naskh, but with clerical errors. Dated, A. H. 1076 = A. D. 1665.

Scribe: *عبد الرحمن بن صالح*.

No. 764.

fol. 193; lines 17; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

[*كتائب المجتهدين*]

[KATÂ'IB AL-MUJTAHIDÎN.]

A work containing biographical notices of eminent doctors of the Hanafite school, without title or author's name.

The work seems to be based on the *Katâ'ibu A'lâm al-Akhyâr* of Maḥmūd bin Sulaimân al-Kaffawî (d. A.H. 990=A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Ḥaskafî, who died in A.H. 1088=A.D. 1677.

Beginning:—

فاتحة الكنائ و فيها خمسة مطالب المطلب الاول في حد الفقه
المطلب الثانى في الاجتهاد المطلب الثالث في رسم المفتي المطلب
الرابع في طبقات الفقهاء السبعة المطلب الخامس فى امهات المسائل النح *

The work consists of an introduction, termed *فاتحة الكنائ*, and six *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Matâlib*, dealing, respectively, with the definition of law; the significance of *Iṭihâd*, or legal scholarship; the duties of a *Muftî*, or jurisconsult; the seven classes of jurists; and the twenty-five principles of jurisprudence.

The six *Katâ'ib* are as follows:—

- | | | |
|------|-------------------------|--|
| I. | Fol. 15 ^a . | كسنة طمقة المجتهدين في الشرع وهى الكنسة الاولى |
| II. | Fol. 30 ^b . | كسنة طمقة المجتهدين فى المدعى و افرابهم |
| III. | Fol. 63 ^a . | كسنة طمقة المجتهدين فى المسائل |
| IV. | Fol. 115 ^b . | الكنسة الرابعة طمقة اصحاب التخرج |
| V. | Fol. 143 ^b . | كسنة طمقة اصحاب الترجيح |
| VI. | Fol. 170 ^a . | كسنة طمقة المنبعين فى الفتوى |

Written in fair Nasta'liq. The following folios are blank, viz., 79^a, 81^a, 101^a, 119^b, 128^b, 130^b, 134^a, 138^b, 144, 147^b, 150^a, 152^a, 154^b, 156^a, 158^b, 161^b, 163^a, 165^b, 168^b, 170^a, 174^b, 176^b, 178^b, 182^b, 183^a, 185^a, 187^b, and 189^a.

Not dated. Apparently, 19th century.

SHÂFI'Î JURISTS AND SCHOLARS.

No. 765.

foll. 226 ; lines 30 ; size $6\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

تبیین کذب المفتی

TABYÎN KADIB AL-MUFTARÎ.

A very old copy of a work on the life and merits of Imâm Abû'l-Ḥasan al-Ash'arî ash-Shâfi'î the celebrated founder of the Ash'arî school of theology (*d.* A.H. 324=A.D. 936), accompanied by short biographical notices of his prominent disciples and followers

Author: Sıqataddîn Abû'l-Qâsim 'Alî bin al-Hasan bin Hibatallâh, called Ibn 'Asâkir بن عبد الحسن بن عبد الله عساكر الشهير بابن عساكر.

The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muharram, A.H. 499=A.D. 1105. He received his education at Bagdâd, in the famous Nizâmîyah College; and served at Damascus as a professor in the Dâr al-Hadis An-Nûriyah, an institution which was founded, chiefly on his account, by Al-Malik al-'Adil Nûraddîn Mahmûd bin Zangî, the then ruler of Syria (A.H. 541-569=A.D. 1146-1173). Our author died at Damascus, A.H. 571=A.D. 1176. For his life, see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 15^b; *Taḍkirat al-Huffâz*, vol. iv, p. 122; *Ṭabaqât* by Al-Isnawî, fol. 164^a; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 46^b; *Ṭabaqât al-Mufasssîrîn* by Ad-Dâ'ûdî, fol. 62^a, *Mir'ât al-Janân*, fol. 343^b; *Dustûr al-I'lâm*, fol. 96^b, and Ibn Khallikân (*De Slane's translation*), vol. ii, p. 252.

Beginning:—

* الحمد لله الذي منحه اهل التحقيق فى توحيدده بصاير و احلاما النح

The work consists of the following chapters:—

Fol. 5^b. ذكر تسمية ابى الحسن رحمة الله عليه و نسبه و الامر الذى

فارق عقدة اهل الاعترال به *

Fol. 11^a. ماروي عن النبي صلى الله عليه وسلم عن بشارته بقدم

ابى موسى و اهل اليمن *

- Fol 17^a ذكر مازن ابو الحسن رحمه الله من شرف الاصل و ما ورد
من نبيه ذوى العهم *
- Fol. 54^b. ذكر ما اشهر به ابو الحسن رضى الله عنه من العلم و ظن
منه و نور المعرفة *
- Fol 62^b. ذكر ما عرف من ابى الحسن رضى الله عنه من الاجتهاد فى
العبادة *
- Fol. 63^b. ذكر ما سر لابي الحسن رضى الله عنه من النعمة من
كونه من خير فروع هذه الأمة *
- Fol. 67^a. [ذكر] ما وصف من مجاهدته لاجل الدع .
- Fol 77^a. ذكر ما روى من المنامات النبى بدل على ان ابا الحسن
من مسندى الامامات [sic الامامة] *
- Fol. 78^a. ذكر ما مدح به ابو الحسن من الاشعار .
- Fol. 83^b. ذكر جماعة من اعيان مشاهير اصحابه .

The above chapters are followed by a systematic refutation of the false allegations made against Imâm Ash‘ari by his opponents.

For other copies of the work, see Ref., No. 149, Leyden, No. 901, and Escur., No 1796. See also Hâj., *Khāl.* vol ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabîan Naskh. The first six folios are supplied in a later hand

In the following note at the end, apparently in the same hand as the text, the scribe is said to be Abû Ja‘far al-Qurtubî, whose proper name is Ahmad bin ‘Alî bin Abî Bakr bin Ismâ‘îl al-Qurtubî (*d.* A.H. 596=A.D. 1199; see *Ṭabaqât al-Qurrâ* by Ad-Dahabî, fol. 132^b):—

خط ابى جعفر الفرطبي امام دار الحديث بدمشق *

The above note is followed by an original *Samâ‘* (written by the same Ahmad bin ‘Alî al-Qurtubî), saying that the present copy was read before the author’s son, Abû Muhammad Qâsim bin ‘Alî (*d.* A.H. 600=A.D. 1203), at several sittings, the last of which was held on Monday, the 3rd *Dû‘l* Qa‘dah, A.H. 581=A.D. 1186.

No. 766.

foll. 272, lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

طبقات الشافعية الكبرى

ṬABAQĀT AŞH-ŞHĀFI'ĪYAT AL
KUBRĀ.

A comprehensive biographical dictionary of *Shāfi'ī* scholars, complete in seven separate volumes.

Author Tājaddīn Abū Naṣr 'Abdalwahhāb bin 'Alī bin 'Abdal-Kāfi as-Subkī ash-*Shāfi'ī* *ناج الدين ابو نصر عبد الوهاب بن علي بن عبد الكافي الشافعي*. He was born in Cairo, A.H. 727 = A.D. 1327, and settled with his father in Damascus, where he studied under the well-known *Shamsaddīn ad-Dahabī* (d. A.H. 748 = A.D. 1348). He attained a profound knowledge in several branches of learning, especially the *Shāfi'īte* school of law, in which he claimed to be one of the supreme authorities. He was appointed *Qāḍī* of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as *Qāḍī*. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of *Shāfi'īte* scholars, the present being the most comprehensive. The titles of the other two are *طبقات الشافعية الوسطى* and *طبقات الشافعية الصغرى*. Besides these, he produced several other useful works, mostly on *Shāfi'īte* jurisprudence and Muhammadan theology. He died on the 7th *Dū'l-Hijjah*, A.H. 771 = A.D. 1370. For his life, see *Ad-Durar al-Kāminah*, vol. 1, fol. 309^a; *Dustūr al-Ilām*, fol. 62^a; and *Tabaqāt* by Ibn Qāḍī *Shuhbah*, fol. 157^b.

Vol. I.

Beginning:—

قال سبدنا العدد الفعبر الى الله تعالى الحمد لله نحمده
و نستعينه و نستعفرو و نستهديه النج *

The work is divided into seven *Tabaqāt*, the names included in each *Tabaqah* being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Ahmad or Muhammad are in every case placed first. The present volume ends with the account of *العات بن شريح الخوارزمي*.

Copies: Berlin, No. 10037 (fragment); Paris, No. 2100; Yenī, No. 870; Ayā *Şūfiyah*, Nos. 3299-3301; Cairo, vol. v, p. 78;

Râmpûr, p. 640; and Bûhâr, Nos. 257-263. See also Hâj. Khal., vol. iv, p. 139; and Brock., vol. ii, p. 89.

Foll. 56^b, 59^a, 67^b and 93^a contain short lacunae.

The work has been printed, in six volumes, in Egypt, A.H. 1324.

No. 767.

fol. 277; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the account of *الحارث بن مسكين بن محمد بن يوسف الأموي* and ending with that of *الحسن بن أحمد بن يزيد بن عيسى الأمطخري*.

Fol. 1^b contains a gap of about four lines. There are also short lacunae on foll. 128^b, 263^a, 275^a and 275^b.

No. 768.

fol. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of *اسماعيل بن ابراهيم بن محمد عدد الرحمن القراء ابو محمد القبة المغربي* and ending with that of *السرخسي*.

Lacunae are found on foll. 14^a, 15^a, 17^a, 163^a and 226^a.

No. 769.

fol. 275 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of اسمعيل بن رافع بن محمد بن عبد الله بن محمد بن علي ابو القاسم البوفاني and ending with that of نصر بن ابراهيم بن نصر بن ابراهيم بن داود المقدسي.

Lacunae are found on fol. 25^b, 35^a, 49^b, 86^a, 129^b, 253^b and 265^a.

No. 770.

fol. 276 ; lines and size same as above.

The Same

Vol. V.

The fifth volume of the same work, beginning with the account of نصر بن نصر بن علي العرافي ابو القاسم بزيل البصرة and ending with that of عبد المحسن بن عبد المنعم بن علي الكفرطاي ثم الشرازي.

Lacunae are found on fol. 1^b, 31^a, 82^a, 86^a, 136^a, 146^b, 152^a, 154^b, 157^b, 161^a, 192^a, 215^a, 242^b and 243^b.

No. 771.

fol. 338 ; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن ياسين بن زيد بن فائد بن حميد الثعلبي and ending with that of محمد بن احمد بن ابراهيم بن حيدر.

About two lines at the bottom of fol. 183^a, and one line at the bottom of fol. 275^a, have been penned through. Besides a gap of about four lines on fol. 75^a, there are short lacunae on fol. 15^a, 58^b, 63^a, 78^b, 79^a, 80^b, 85^a, 105^b, 109^b, 111^a, 112^b, 120^a, 135^b, 139^a, 216^a, 231^a, 277^a, 334^b and 335^a.

No. 772.

fol. 323 ; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work, beginning with the account of محمد بن احمد عبد المؤمن بن الشيخ شهاب الدين اللبان and ending with that of يوسف بن عبد المجدد بن علي بن داود الهدلي .

Lacunae are found on fol. 1^b, 46^b 47^a, 53^a, 65^a, 190^b, 223^b, 260^a 266^b, 298^b, 299^b and 301^a.

All the above volumes are written by the same hand in ordinary Naskh. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A.H. 1294=A.D. 1877.

A table of contents is given at the beginning of each volume.

Scribe . عمر بن عوض بن عبد الله بن عمر بن عوض بن سعد بن احمد بن .
عدد الحق باحمل .

No. 773.

fol. 253 ; lines 20 ; size 10 × 7 ; 7½ × 4½

طبقات الفقهاء الشافعية

ṬABAQĀT AL-FUQAHĀ' ASh-SHĀFI'ĪYAH.

Biographical notices of the Shāfi'ī jurists, arranged alphabetically according to the names by which they are popularly known.

Author . Jamāladdīn Abū Muhammad 'Abdarrahīm bin al-Ḥasan bin 'Alī al-Isnawī ash-Shāfi'ī الحسن بن الرحيم بن عبد الرحمن بن علي الأسنوي الشافعي .

According to the author's own statement (fol. 33^b), he was born in Isnā, A.H. 704=A.D. 1305. In A.H. 721=A.D. 1321, he arrived at Cairo, where he attended lectures of the well-known Taqīaddīn 'Alī as-Subkī (d. A.H. 756=A.D. 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mulkiyah, Al-Fārisiyyah, and Al-Fādiliyyah. He also delivered lectures on the Qurān in the mosque of Ṭulūn. For some time he held the post of Chief Treasurer and the post of *Muhtasib* in Egypt; but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shāfi'ī law, in which branch of learning he produced

several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the *Ṭabaqât* by Ibn Qâḍī *Shuhbah*, fol 156^b :—

1 اللوامع البوارق في الجمع ; 2. الهداية في اوامع الكفاية ; 3. جواهر الدكرين ; 4. والفوارق المذكر المحبط ; 5. شرح عروس ابن العاجب .

He died on the 18th Jumâdâ I, A.H. 772=A.D. 1370. For his life, see *Husn al-Muhâdarah*, fol. 210^a ; *Ad-Durar al-Kâminah*, vol. i, fol. 285^a ; *Dustûr al-ʿIlâm*, fol. 8^a ; *Ṭabaqât* by Ibn Qâḍī *Shuhbah*, fol. 156^a ; and *Ṭabaqât* by Ibn al-Mulaqqin, fol 143^b.

Beginning :—

الحمد لله مميت الاحياء و محيي الاموات الخ

The first eight folios are devoted to biographical notices of Imâm *Shâfiʿî* and his contemporary followers. The alphabetical series of notices begins on fol. 9^a, with *الاماطى*.

The colophon says that the work was commenced some time before A.H. 750=A.D. 1349, and was completed on the 21st of *Shawwâl*, A.H. 769=A.D. 1368.

A short but useful précis of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142, *Hâj. K̲hal.*, vol. iv, p 143 ; and Brock., vol. ii, p 90.

The present MS was transcribed from an old copy of the work, which was written during the life-time of the author and collated in his presence

Written in fair Naskh, with the headings in red, within double red ruled borders. Dated, A.H. 1312=A.D. 1894.

A table of contents is prefixed to the work.

Scribe : علي بن السد محمد بن علي بن عبد الله الرفاعي

No. 774.

fol. 186 ; lines 27 ; size 10½ × 7½ ; 7 × 4½.

العقد المذهب في طبقات حملة المذهب

AL-ʿIQD AL-MUDAHHAB FÎ ṬABAQÂT ḤAMALAT AL-MADHAB.

Biographies of eminent doctors of the *Shâfiʿî* school, from the time of Imâm *Shâfiʿî* to A.H. 780=A.D. 1378.

Author; Sirājaddin Abū Hafṣ 'Umar bin 'Alī bin Ahmad bin Muhammad al-Anṣārī al-Andalusī ash-Shāfi'ī, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصارى . The ancestors were originally natives of Andalus, i.e. Andalusia in Spain; but his father, 'Alī bin 'Aḥmad (*d.* A.H. 727 = A.D. 1327), who was a well-known grammariān, settled permanently in Cairo, where our author was born on Rabī' I, A.H. 723 = A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154^b–155^b. He tells us that he lost his father, when he was little more than a year old. His mother then married one 'Isā al-Maġribī al-Mulaqqin, a teacher of the Qurān in the mosque of Ṭulūn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects; but according to the *Ṭabaqāt ash-Shāfi'iyah* by Ibn Qāḍī Shuhbah, fol. 191^a, as well as *Al-Qabas al-Ḥāwī*, vol. ii, fol. 3^b, a large number of these compositions were unfortunately burnt during the author's life-time. He died on the 6th Rabī' I, A.H. 804 = A.D. 1401. For his life and works, see *Husn al-Muhāḍarah*, fol. 216^a; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 191^a; *Dustūr al-Ilām*, fol. 138^a; *Al-Qabas al-Ḥāwī*, vol. ii, fol. 3^b; and Brock., vol. ii, p. 92.

Beginning:—

ربنا آتانا من لَدُنكَ رحمة و هيّ لنا من امرنا ارشدا - الحمد لله
و سلام على عبادة الدين اصطفى و الصلاة و السلام على الهادى الى
سبيل الخير و الداعى الى الوفا و على آله و اصحابه و سلم و كرم - و بعد
فهذه جملة دافعة ان شاء الله تعالى فى معرفة طبقات السانعية يجب على
الغقيه تحصيلها الخ *

The work is divided into three *Ṭabaqāt*, the first two being subdivided, respectively, into 34 and 36 short *Ṭabaqāt*. The notices, included in each *Ṭabaqah*, are arranged in alphabetical order.

Foll. 156^a–186^a consist of a supplement to the same work, compiled by the author himself, and designated *كتاب الذيل على طبقات*, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muhammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Hāj. Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muhammad ar Rifâ'i, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair Naskh, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

No. 775.

fol. 233; lines 25; size $8 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

fol. 1-210^b.

I.

طبقات الشافعية

ṬABAQÂT AŞH-SHÂFI'ÎYAH.

Biographies of eminent jurists of the Shâfi'î school, from the time of Imâm Shâfi'î (*d.* A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author. Abû Bakr bin Ahmad bin Muhammad bin 'Umar, known as Ibn Qâdî Shuhbah al-Asadî ابوبكر بن احمد بن محمد بن عمر الشهير بشهبة الاسدي. ابن قاضي شهبة الاسدي. He was a great Shâfi'î jurist of Syria; was born in Rabî' I, A.H. 779=A.D. 1377; and died on the 11th Dû'l-Qa'dah, A.H. 851=A.D. 1448. See *Dustûr al-Îlâm*, fol. 112^a; Hâj. K̲h̲al., vol. iv, p. 143; and Brock., vol. ii, p. 51.

Beginning:—

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة النجوم في

السماء النجم *

The work is divided into 29 *Tabaqât*, or chronological groups. The first *Tabaqah* contains notices of those persons who received their education directly from Imâm Shâfi'î. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining *Tabaqah* covers a period of twenty years. Within each *Tabaqah*, the names are arranged alphabetically.

Copies: Berlin, No. 10040; Br. Mus., No. 370; Br. Mus. Suppl., No. 644; Goth., No. 1763; Cair., vol. v, p. 36; Paris, No. 2102; Bûhâr, No. 264; and Âsafiyah, p. 784.

Written in fair Naskh, with the headings in red. Dated, A.H. 913=A.D. 1507.

Foll. 1-126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210^b, contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the *Nazm al-'Iqân* of Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505).

fol. 211^a.-233^b.

II.

كتاب الذيل وتكملة طبقات الشافعية

KITÂB AD-DAIL WA TAKMILATU ṬABAQÂT ASH-SHÂFI'ÎYAH.

A supplement to the same work, designated on fol. 211^a كتاب الذيل وتكملة طبقات الشافعية لابن قاضي شهابه.

The author of the supplement does not reveal his name in the text; but we learn from Hâj. Khal, vol. iv, p. 143, as well as from Al-Qabas al-Hâwî, vol i, fol. 67^a, that it was compiled by 'Izzaddin Hamzah bin Ahmad al-Husainî *عز الدين حمزة بن احمد الحسيني* (d. A.H. 874=A.D. 1469), a disciple of Ibn Qâḍî Shuhbah, and the author of several works.

Beginning.—

الحمد لله رب العالمين والصلاة والسلام على اشرف المرسلين الخ *

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows.—

- | | |
|------------------------------|--|
| I. Fol. 211 ^b . | القسم الاول من اشهر باسمه |
| II. Fol. 216 ^a . | القسم الثاني من اشهر بكنبته |
| III. Fol. 220 ^a . | القسم الثالث من اشهر بلقب |
| IV. Fol. 222 ^a . | القسم الرابع من اشهر بنسبه الى فيلده او بلده |
| V. Fol. 227 ^a . | القسم الخامس من اشهر بان |
| VI. Fol. 231 ^b . | القسم السادس من اشهر اسمه بصاحب |

A very modern copy. Written in fair Naskh, but with clerical errors Dated, A.H. 1314=A.D. 1896.

No. 776.

fol. 322; lines 15; size 10½ × 7; 7¼ × 4

Another copy of the same work, in two volumes.

Vol. I.

From the beginning of the work up to the end of the 21st *Tabaqah*.

No. 777.

fol. 257, lines and size same as above.

Vol. II.

From the 22nd *Tabaqah* to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair Naskḥ.

Dated, A.H. 1340 = A.D. 1921.

Scribe. محمود عالم حاه.

A table of contents is prefixed to each volume

HANBALITE JURISTS AND SCHOLARS.

No. 778.

fol. 273; lines 17-19; size 13 × 9; 10 × 7.

طبقات الحنابلة

ṬABAQĀT AL-ḤANĀBILAH.

Biographical notices of Hanbalī scholars, from the time of Imām Aḥmad bin Muhammad bin Hanbal (*d.* A.H. 241 = A.D. 855) to A.H. 512 = A.D. 1118.

Author · Abū'l-Husain Muḥammad bin Muḥammad bin al-Ḥusain bin Khalaf bin al-Farrā', called Ibn Abi Ya'la al-Ḥanbalī ابو الحسن بن خلف بن القراء المشتهر بابن ابي علي الحنبلي. He was born on the 15th Sha'bān, A.H. 451 = A.D. 1059, and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under Aḥ-Sharīf Abū Ja'far 'Abdalkhālīq (*d.* A.H. 470 = A.D. 1077), and acquired a profound knowledge in the Hanbalī school of law. Besides the present work, the following compositions of his are enumerated

in the *Tabaqât al-Hanâbilah* by Ibn Rajab al-Ḥanbalî (vol. 1, fol. 58^a)—

المفتاح فى العقده 3 ; المفردات فى اصول العقده 2 ; المجموع فى الفروع 1 ;
شرف الاتباع و شرف الانداع 5 ; انصاح الادلة فى الرد على العروة الصاله المضلة 4 .
بمنزلة معاونة بن ابي سعبان .

He was killed on the night of the 10th Muharram, A.H. 526 = A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See *Tabaqât al-Hanâbilah* by Ibn Rajab, vol. i, fol. 58^a; and *Mir'ât al-Janân*, fol. 307^b.

Beginning:—

حدثنا السبىخ الامام الحافظ ابو العر عبد المعيت بن حرب بن زهير
الحربى قال حدثنا الفاضى الواحد السعيد الشهيد ابو الحسين محمد بن
محمد بن الحسين بن خلف بن القراء الكنبلى رضى الله عنه من لفظه
و كتابه و ذلك فى سنة اربع و عشرين و خمس مائه قال الكهد لله العلى
العظيم السميع البصير الخ *

The first eight folios are devoted to a genealogical table and short account of Imâm Ahmad Ibn Hanbal. The work is divided into six *Tabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Ṭaḥḥah bin Aḥmad (*d.* A.H. 512 = A.D. 1118).

Another copy of the work is noticed in Bûhâr, No 265. See also Hâj. K̲h̲al., vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful Naskh, with vowel-points. Dated Friday, the 8th Dû'l-Qa'dah, A.H. 637 = A.D. 1240.

Scribe. عبد الدائم بن عبد الجليل بن محمد بن عمر العقوى .

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS once belonged or who studied from this copy. A note by Ḥasan bin 'Alî bin 'Ubaid al-Mardâwî al-Maqdisî aṣ-Ṣâliḥî (*d.* A.H. 916 = A.D. 1510, see *As-Suḥub al-Wâbilah*, fol. 46^a) on the title-page runs thus:—

الحمد لله رب العالمين - نظرة و نصفحه العدد الفغير الراجي عفوره
الفوى حسن بن على بن عبيد بن احمد بن عبيد بن ابراهيم المرداوى
المقدسى الكنبلى عامله الله بلطفه الخفى فى ذى فعدة سنة ست
و سبعين و ثمان مائة *

Another note, dated A.H. 819=A.D. 1416, on the same title-page runs thus:—

الحمد لله رب العالمين - انتفل بالابتياح الشرعي الى ملك
كاتبه بحمد الله وحسن توفيقه بهذا الكتاب العبد الفقير الى رحمة ربه عمر
بن محمد بن المقدسي الكنبلي عفي الله عنه و عن جميع
المسلمين و عن والديه في شهر سنة تسع عشرة و ثمان مائة احسن الله
عاقبتها في خير و عافية *

No. 779.

fol. 149 ; lines 25 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

طبقات الكنبلة

TABAQÂT AL-HANÂBILAH.

Another biographical work on Hanbalî scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460=A.D. 1067 to A.H. 751=A.D. 1350 Complete in two separate volumes.

Author Abû'l-Faraj 'Abdarrahmân bin Ahmad bin Ḥasan bin Rajab as-Sâlimî al-Baġdâdî al-Hanbalî بن احمد بن الحسن بن رحب السالمى البغدادى (d. A.H. 795=A.D. 1393, see Lib. Cat, vol v, part 1, No. 281).

Vol. I.

Beginning —

الحمد لله رب العالمين الرحمن الرحيم قال الشيخ الامام العالم
المقري زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابي العباس
احمد بن حسن بن رحب رحمهم الله تعالى هذا كتاب جمعته و جعلته
ذيل على كتاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسن
محمد بن القاضي ابي يعلى الخ *

The present volume ends with the account of Naṣrallâh bin 'Abdal'aziz al-Harrânî (d. A.H. 600=A.D. 1203).

For other copies, see Ref. No. 375; Bûhâr, No. 266; and Kôpr. No. 1115. See also Hâj. Khal., vol. iv, p. 135; and Brock., vol. ii, p. 107.

Written in Arabian Naskh. Dated, A.H. 1297=A.D. 1880.

Scribe: عبد الله بن محمد بن عبد الله بن فتونخ التميمي الكنبلي.

No. 780.

fol. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalġanî bin 'Abdalwâhid al-Maqdisî (*d.* A.H. 600=A.D. 1203) and ending with that of Muhammad bin Abî Bakr Ibn Qaiyim al-Jawziyah (*d.* A.H. 751=A.D. 1350).

Written in the same hand as the above. Lacunae are found on fol. 1^b, 2^a, 7^a, 18^b, 103^b, and 109^b.

No. 781.

fol. 194; lines 15; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwahhâb bin 'Abdalwâhid ash-Shîrâzî (*d.* A.H. 538=A.D. 1144).

No. 782.

fol. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muhammad bin 'Alî as-Sâ'ig (*d.* A.H. 538=A.D. 1144) and ending with that of Naṣrallâh bin 'Abdal'azîz al-Harrânî (*d.* A.H. 600=A.D. 1203).

No. 783.

fol. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalġanî bin 'Abdal-Wâhid al-Maqdisî (*d.* A.H. 600=A.D. 1203) and ending with that of Ahmad bin 'Îsâ al-Maqdisî (*d.* A.H. 643=A.D. 1246).

No. 784.

fol. 181 ; lines and size same as above.

Vol. IV.

Beginning with the account of Yahyâ bin 'Alî al-Faraḍî (*d.* A.H. 643=A.D. 1246) and ending with that of Ibn Qayyîm al-Jawzîyah (*d.* A.H. 751=A.D. 1350).

All the above four volumes were transcribed by محمود عالم, the scribe of this library, in A.H. 1338=A.D. 1919. Fair Naskḥ.

No. 785.

fol. 170 , lines 29 , size $11\frac{1}{3} \times 8\frac{1}{4}$, $9\frac{1}{2} \times 5\frac{1}{2}$.

السحب الوابلة على ضرائح الحنابلة

AS-SUḤUB AL-WÂBILAH 'ALÂ
DARÂ'IH AL-ḤANÂBILAH.

A biographical dictionary of Ḥanbalî scholars, who flourished from A.H. 751=A.D. 1350 down to the author's time

Author. Muhammad bin 'Abdallâh bin 'Alî bin 'Usmân bin Humaid an-Najdî al-Ḥanbalî محمد بن عبد الله بن علي بن عثمان بن حميد النجدى الحنبلى.

A short life of the author, Muhammad an-Najdî, has been inserted by his pupil, Sâlih bin 'Abdallâh bin Ibrâhîm, at the end of the present copy, where it is stated that he was born at 'Unaizah (a village in Najd) in A.H. 1236=A.D. 1820, studied under Qâḍî 'Abdallâh bin 'Ubaidarraḥmân, called Abâ Butain (*d.* A.H. 1282=A.D. 1865), and made a pilgrimage to Mecca, where he completed his education under Muhammad bin al-Hudaibî (*d.* A.H. 1261=A.D. 1845). He also visited Yemen, Syria, Egypt, Mesopotamia and Nâbulus, where he made the acquaintance of the eminent Ḥanbalî scholars of the time, and collected materials for the present work. He held the post of Muftî at Mecca; and died at Tâ'if on the 12th Sha'bân, A.H. 1295=A.D. 1878.

Beginning —

احمد من رفع مقدار العلماء و جعلهم اعلاما النخ *

In the preface, the author points out that Zainaddin 'Abdarraḥmân al-'Ulaimî (*d.* A.H. 927=A.D. 1521) compiled a supplement to

the *Ṭabaqât* of Ibn Rajab al-Ḥanbalî (No. 779 above), which contained biographical notices of those Hanbalî scholars who flourished from A.H. 751=A.D. 1350 to A.H. 927=A.D. 1521, and that since then no biographical work on the Ḥanbalî scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimî's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A.H. 751=A.D. 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No. 727 above)

The notices begin with *ابراهيم بن احمد بن عبد الهادي بن عبد الحميد* and end with *يوسف بن يحيى بن مرعي بن يوسف الطور كرمي* and *المقدسي الصالحي*. There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with *أسفة بنت محمد* and ending with *بشوان بن ابراهيم الدمشقي*.

The work was completed at Mecca on the 12th Jumâdâ II, A.H. 1288=A.D. 1871, as stated in the following lines at the end:—

ود انتهاء فعلا من المسودة الثانية جامعہ الاحقر الراجی اطف ربه
العلی عبده محمد بن عبد الله بن حميد الكنبلي مفضی الكنبلة بمكة
المسودة..... و وافق ذلك بعد صلاة الظهر من يوم الاحد ثاني عشر
جمادي الآخرة من شهر سنة ١٢٨٨ حتمها الله على جميع المسلمين بخير
وذلك بخلوتي بمدرسة الوزير محمد پاشا في جانب باب الزبارة مكة
المسودة *

The present copy was transcribed at Mecca, from the author's autograph copy.

Written in Arabian Naskh. Dated, A.H. 1319=A.D. 1900.

PHYSICIANS.

No. 786.

foll. 234, lines 27; size $12 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

عيون الانباء في طبقات الاطباء

'UYÛN AL ANBÂ' FÎ TABAQÂT
AL-AṬIBBÂ'.

A well-known work containing lives of eminent physicians, from the earliest times down to A. H. 652 = A. D. 1254.

Author. Muwaffaqaddin Abû'l-'Abbâs Ahmad bin al-Qâsim, commonly known as Ibn Abî Usaibr'ah as-Sa'dî al-Khazrajî. صوفى الدين ابو العباس احمد بن القاسم الشهير بابن ابى اصبغة السعدى الخرجى. He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians, in A. H. 634 = A. D. 1236 was given the post of chief physician of the Nûriyah hospital at Damascus; and was subsequently appointed medical adviser to Amîr 'Izzaddin Aidamîr bin 'Abdallâh, the chief of Sarkhad. He died in A. H. 668 = A. D. 1270. See Iktifâ' al-Qunû', p. 103; and Brock., vol. 1, p. 325.

Beginning —

* الحمد لله ناشر الامم و منسر الرمم بارعي السم و مبرء السم الخ

The contents of the work are described in Berlin, No. 10,058. See also Br. Mus. Suppl., No. 647, Cairo, vol. v, p. 92; Râmpûr, p. 642, and Hâj Khal, vol. iv, p. 288.

The work has been edited and published by A. Muller, Königsberg, A. D. 1884; and was reprinted in Cairo, A. H. 1300.

Written in fair Nasta'liq, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold Naskh. Dated, A. H. 1267 = A. D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Lacunæ are found on foll. 3^b, 58^b, 100^a, 154^b, 162^a, 171^b, 178^a and 181^b.

A fly-leaf at the end contains a biographical sketch of Ḥakîm Muhammad Kâzim of Delhi (d. A. H. 1149 = A. D. 1736).

LEXICOGRAPHERS AND GRAMMARIANS

No. 787.

foll 181; lines 11; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نزهة الالباء في طبقات الادباء

NUZHAT AL-ALIBBÂ' FÎ TABAQÂT
AL-UDABÂ'.

Biographies of lexicographers and grammarians, from 'Alî, the fourth Caliph, down to A.H. 542=A.D. 1147. arranged in chronological order.

Author Kamâladdin Abû'l-Barakât 'Abdarrahmân bin Muhammad bin 'Ubaidallâh bin Abî Sa'îd al-Anbârî كمال الدين ابوالبركات عبد الرحمن بن محمد بن عبد الله بن ابى سعيد الانباري. He was born at Anbâr (a village about ten miles from Baghdâd) in Rabî' II, A.H. 513=A.D. 1119; came to Baghdâd in his early youth, and settled permanently there. He studied in the Nizâmîyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th Shabân, A.H. 577=A.D. 1181. See Bugyat al-Wu'ât, fol. 237^a, Tabaqât by Ibn Qâdî Shuhbah, fol. 56^a; Tabaqât by Al-Isnawî, fol. 22^b, Tabaqât by Ibn al-Mulaqqin, fol. 110^a; Tabaqât al-Kubrâ by As-Subkî. vol. v, fol. 259^a; Mir'ât Al-Janân, fol. 347^a; and Ibn Khallikân (De Slane's translation), vol. II, p. 95.

Beginning —

الحمد لله خالق الانسان الذي علمه البيان *

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shajari (d. A.H. 542=A.D. 1147).

Another copy of the work is noticed in Râmpûr, p. 649. See also Hâj Khal., vol. vi, p. 322; and Brock., vol. i, p. 282.

The work has been lithographed in Cairo, A.H. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated, A.H. 1314=A.D. 1896.

Scribe . قاسم على حيدر ابادي .

No. 788.

foll. 364; lines 19; size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 4\frac{1}{2}$.

بغية الوعاة في طبقات اللغويين و النحاة

BUGYAT AL-WU'ÂT FÎ TABAQÂT AL-
LUĞAWÎYÎN WAN-NUHÂT.

A biographical dictionary of lexicographers and grammarians, by Jalâladdin as-Suyûtî (*d.* A. H. 911=A. D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

الحمد لله خالق الوجود و معدمه و مانح الفضل و ملهمه النخ *

We are told in the preface that the author first of all, in A. H. 868=A. D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled *السنح القرب*, which is a glossary of the well-known work on grammar, entitled *اللب*, by Ibn Hishâm (*d.* A. H. 761=A. D. 1360).

The work was completed in Ramadân, A. H. 871=A. D. 1466.

Copies: Br. Mus. Suppl., No. 649, Cairo, vol. v, p. 19, Kopr., No. 1117, Brill-Houtsma, No. 211; Berlin, No. 10,062; Wien, No. 1175, Br. Mus., No. 1644; Yenî, No. 873; Râmpûr, p. 626, and Bûhâr, No. 268. See also Hâj Khal., vol. iv, p. 151; and Brock., vol. ii, p. 156.

The work has been printed in Egypt, A. H. 1311.

Written in fair Naskh, with the headings in red. Dated, the 8th Rabî' I, A. H. 924=A. D. 1518.

Besides several large gaps on foll. 264^a, 291^a and 334, there are short lacunae on foll. 63^a, 132^a, 198^a, 254^a, 264^a, 283^b, 326^b, 346^a and 362^b.

The title-page contains a seal bearing the inscription *سید محمد عباس موسوی*, dated A. H. 1262=A. D. 1846.

POETS.

No. 789.

foll. 172, lines 22-24; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

طبقات الشعراء

ṬABAQĀT AṢH-SHU'ARĀ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abū Muhammad 'Abdallāh bin Muslim bin Qutaibah ad-Dīnawarī أبو محمد عبد الله بن مسلم بن قنيسه الدينوري

The author, who was a grammarian and philologist of eminent talent, was born in Bagdād (or, according to some, at Kūfah) in A.H. 213=A.D. 828. Having served for some time as a Qādī at Dīnawar, he came to be known by the surname of Dīnawarī. He died in Bagdād, A.H. 276=A.D. 889. For the life and the works of the author, see *Mir'āt al-Janān*, fol. 172^v; *Dustūr al-'Ilām*, fol. 112^b, *Nuzhat al-Alibbā'*, fol. 101^a, *Bugyat al-Wu'āt*, fol. 228^b. Ibn Khalkhān (*De Slane's translation*), vol. ii, p. 22, and Brock, vol. i, p. 120.

Beginning —

قال أبو محمد عبد الله بن مسلم بن قنيسه هدا كتاب العتة في
الشعراء اخبرني فيه عن الشعراء وازمانهم و افادارهم و احوالهم في
اشعارهم النخ *

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo, vol. v, p. 79. See also Hāj. Khal., vol. iv, p. 144.

The work has been printed in Leyden, A.D. 1875, and subsequently in Egypt in A.H. 1332.

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy.

Dated, A.H. 1314=A.D. 1896.

Scribe: علي بن السد مد الرعاي .

No. 790.

foll. 615; lines 25; size $8\frac{1}{2} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

كتاب الاغانى

KITÂB AL-AGÂNÎ.

A well-known work containing biographical notices of singers and poets, from the earliest period down to the author's time, with copious quotations from their works, divided into 21 parts.

Author · Abû'l-Faraj 'Alî bin al-Husain bin Muhammad bin Ahmad al-Umawî al-Isfahânî احمد بن محمد بن الحسين بن ابي الفرج الاعمري Born at Isfahân in A.H. 284=A.D. 897, he eventually settled in Bagdâd, and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He died on the 4th Dû'l-Hijjah, A.H. 356=A.D. 967. See Yâqût, vol. v, p. 149; Mir'ât al-Janân, fol. 216^a; Dustûr al-I'lâm, fol. 9^a, Ibn Khallikân (De Slane's translation), vol. II, p. 249, and Nicholson's Literary history of the Arabs, p. 347.

Beginning —

الحمد لله وحده و صلوة على نبينا حامه و على سائر الابداء
عامه الخ *

We learn from Hâj Khal., vol. I, p. 366, that the author spent fifty years in collecting materials for the present work, which is not only the earliest but, by general admission, the best of its kind. It was presented to Saifaddawlah bin Hamdân, the ruler of Aleppo (A.H. 333-356=A.D. 944-967), who rewarded the author with one thousand dinârs.

The present copy consists of twenty parts, the twenty-first being wanting.

For other copies, see Br. Mus. Suppl., No. 650, Brill-Houtsma, No. 121; and Râmpûr, p. 578. See also Brock., vol. i, p. 146.

Twenty parts of the work were printed in Bûlâq, A.H. 1285, and the last or twenty-first part was published by Brunnow, Leyden, A.D. 1888. The complete work has been reprinted in 21 vols, Cairo, A.H. 1323.

Written in fair minute Naskh, with the headings in deep red. Dated, the 3rd Jumâdâ I, A.H. 1100=A.D. 1688.

Scribe · عبد الرسول بن شبنغ عبد القادر بن شبنغ حسام الدين اللاهوري.

The title-page contains a seal bearing the inscription لسان السلطان محمد الدوله منشي محمد صغدر علي خان بهادر, dated A.H. 1277=A.D. 1860.

No. 791.

fol. 159 ; lines 17 ; size 8×6 ; 7×5 .

يَتِيْمَةُ الدَّهْرِ

YATÎMAT AD-DAHR.

A fragment of the well-known work, entitled *دَمِيْمَةُ الدَّهْرِ فِي مَحَاسِنِ أَهْلِ الْعَصْرِ*, containing biographical notices of eminent poets, with specimens of their compositions

Author Abû Mansûr 'Abdalmalik bin Muhammad bin Ismâ'il as-Sa'âlîbî *أبو منصور عبد الملك بن محمد بن اسمعيل السعيلي*.

The author, As-Sa'âlîbî, a standard authority in Arabic philology, was born at Nisâpûr in A.H. 350 = A.D. 961, and died in A.H. 429 = A.D. 1038. For his life, see *Dustûr al-I'lâm*, fol. 28^b; and *Ibn Khalkân* (De Slane's translation), vol. ii, p. 129. See also *Mir'ât al-Janân*, fol. 253^b, where it is stated that his death took place in A.H. 430 = A.D. 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawsil.

Copies: Br Mus Suppl., No. 1110, in; Paris, Nos. 3308-12; Goth., No. 2127; Berlin, Nos. 7401-6, and *Âsafiya*, p. 344. See also Brock., vol. i, p. 284; and *Hâj Khal.* vol. vi, p. 508.

Written in old Naskh, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

No. 792.

fol. 133 ; lines 17 ; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4$.

دَمِيْمَةُ الْقَصْرِ وَ عَصْرَةُ أَهْلِ الْعَصْرِ

DUMYAT AL-QAŞR WA 'UŞRAT
AHL AL-'AŞR.

Another work on the lives of the poets, being a continuation of the preceding work.

Author: 'Alî bin Abî 'Alî al-Ḥasan bin 'Alî bin Abî't-Tayyib al-Bâkharzî علي بن أبي علي الحسن بن علي بن أبي الطيب البخارزي. He was a native of Bâkharz (a tract of country near Nisâpûr), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bâkharz, in an assembly on the occasion of a pleasure party, in A H 467 = A D. 1075 See Yâqût, vol. v, p. 121; Al-Ansâb by As-Sam'rânî, fol. 57^b, Mir'ât al-Janân, fol. 265^b, Tabaqât by Al-Isnawî, fol. 42^b; Tabaqât by Ibn al-Mulaqqin, fol. 31^a, Tabaqât al-Kubrâ by As-Subkî, vol. iv, fol. 227^a; Dustûr al-'Ilam, fol. 16^b; and Ibn Khallikân (De Slane's translation), vol. ii, p. 323.

The present copy has no preface. It begins immediately with *القسم الاول فى طبقات الدوا والكهار*, the heading of the first chapter.

The contents of the work have been described in Berlin, No. 7409. See also Wien, Nos. 366-8; Goth., No. 2128, Paris, No. 3313; Br. Mus., No. 573; Brock., vol. i, p. 252; Hâj Khal., vol. iii, p. 238.

Written in bold Naskh, within double red and blue ruled borders. Dated, A H. 1293 = A D. 1876

Scribe: *نظر حسن*.

The title-page contains a short biographical notice of the author, extracted from Ad-Dahabî's *كتاب العبر باخبار السرمين*.

No. 793.

fol. 254; lines 23, size 10 × 6, 7½ × 3½.

ريحانة الالباء وزهرة الحياة الدنيا

RAIḤÂNAT AL-ALIBBÂ' WA ZAHRAT AL-ḤAYÂT AD-DUNYÂ.

Biographical notices of poets, who flourished in the author's time.

Author: *Shihâbaddîn Ahmad bin Muhammad bin 'Umar al-Khafâjî al-Misrî* شهاب الدين احمد بن عمر الخفاجي المصري. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the 'Sibawaih of his time,' 'Abû Bakr ash-Shanwânî (d. A H

1019=A.D. 1610); in Hanafite and Shâfi'ite jurisprudence under *Shâikh al-Islâm Muhammad ar-Ramli* (d. A.H. 1004=A.D. 1595), and under a scholar, known as the 'Shâfi'î of his time,' *Nûraddîn 'Alî az-Ziyâdî* (d. A.H. 1024=A.D. 1615), in *Hadîs* under 'Alî bin Gânim al-Maqdisî (d. A.H. 1004=A.D. 1595); and in other subjects under *Muhammad as-Sâlihî* (d. A.H. 1039=A.D. 1629). He also received lessons in medicine from *Dâ'ûd al-Baẓîr* (d. A.H. 1008=A.D. 1599). After completing his education, our author made a pilgrimage with his father to Haramain, and afterwards, in A.H. 1020=A.D. 1611, he proceeded to Constantinople, where he joined the state service, and held the post of Qâdî in Romailia. Sultân Murâd IV (A.H. 1032-1049=A.D. 1623-1640), being impressed by his ability, promoted him to the post of Qâdî of Salonica, where he remained for a long time and attained much prosperity. Later on, he was appointed a Qâdî in Egypt; but, for some reason, was dismissed from that post. The grand Muftî, *Yahyâ bin Zakariyâ* (d. A.H. 1053=A.D. 1643), at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him, but later on he became favourably disposed towards him, and our author was reinstated as Qâdî in Egypt, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th Ramadân, A.H. 1069=A.D. 1659. For the author's life and works, see *Khulâsat al-Aṣar*, vol. i, p. 331; 'Iqd al-Jawâhir, fol. 187^a; 'Iktifâ' al-Qunû', p. 351; *Dustûr al-'Ilâm*, fol. 43^a, Brock, vol. ii, p. 285, and *Hadâ'iq al-Ḥanafiyah*, p. 415.

Beginning:—

حَمْدًا لِمَنْ شَرَحَ عَيُونَ الصَّائِرِينَ فِي رِیَاضِ الْغَنَمِ *

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Mağrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtsma, No. 83; Paris, No. 2134; Br. Mus. Suppl., No. 1123; Cairo, vol. iv, p. 259; Râmpûr, p. 594; and *Ayâ Şûfiyah*, No. 4021. See also Hâj. *Khal*, vol. iii, p. 524.

The work has several times been printed in Egypt, viz., in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumâdâ II, A.H. 1102=A.D. 1691.

Scribe: محمد التركمانی المالکی.

A seal bearing the inscription لسان السلطان محمود الدولة محمد معمر علي خان بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page.

No. 794.

fol. 428; lines 15; size $7\frac{1}{2} \times 5$, $4\frac{1}{2} \times 3$.

The Same.

Another copy of the same work Defective at the beginning
It opens abruptly thus:—

ام روضة عنا غنت في دار انصانها ورو بلحسن مونس

Written in fair Naskh, within double red-ruled borders Dated,
A. H. 1081 = A. D. 1671.

No. 795.

fol. 301; lines 27; size 10×6 ; $7\frac{1}{4} \times 3\frac{1}{2}$.

سلافة العصر في محاسن اعیان العصر

SULÂFAT AL-‘AŞR FÎ MAĤÂSIN
A‘YÂN AL-‘AŞR.

Biographical notices of the poets who lived in the 11th century
of the Hijrah, with specimens of their compositions.

Author Sadraddîn ‘Alî bin Ahmad bin Muhammad Ma‘şûm bin
Ibrâhîm al-Madanî ash-Shîrâzî, known as As-Sayyid ‘Alî Khân
صدر الدين على بن احمد بن محمد معصوم بن ابراهيم المدنى الشيرازى الشهير
بالسد على خان.

The author, Sayyid ‘Alî Khân, whose grandmother belonged to
the royal Şafavid family of Persia, was born at Medina on the 15th
Jumadâ I, A. H. 1052 = A. D. 1642 He received his education from
the learned men of Mecca and Medina. In A. H. 1068 = A. D. 1657, he
came to Golconda (India) to join his father, who had married the
daughter of ‘Abdallâh Qutub Shâh of Golconda (A. H. 1020–1083 =
A. D. 1611–1672) and had settled there. Suffering ill-treatment at the
hands of Abû’l-Hasan Shâh (A. H. 1083–1098 = A. D. 1672–1687), our
author, with his whole family, fled to the court of Aurangzîb, who was
then at Burhânpûr. Aurangzîb received him with marks of honour,
and conferred upon him the title of Khân and the command of 15,300
horsemen; and he held several distinguished posts under that
Emperor. He subsequently made a pilgrimage to Mecca, Medina, and
other holy places. Afterwards he went to Isfahân, to the court of
Sultân Husain Şafawî, the king of Persia (A. H. 1105–1135 = A. D.

1694–1722); but as the Sultân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Mansûriyah. He compiled several useful works, and died in A.H. 1117=A.D. 1705. See *Subhat al-Marjân*, p. 85; and *Nasamat as-Sahar*, vol. ii., fol. 77^a.

Beginning:—

يا من اودع جواهر الكلم حقائق السقاء النخ *

The work was completed on the 7th Rabî' II, A.H. 1082=A.D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No. 7418. See also Br Mus. No. 1647, Wien, No. 409; *Âsafiyah*, p. 338; *Bûhâr*, No. 270; *Kashf al-Hujub*, fol. 83^b; and Brock, vol. ii, p. 421.

Written in ordinary Naskh, with the headings in red. Dated, A.H. 1110=A.D. 1699.

The title-page and the last folio contain seals of Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847), Nasîraddîn Haïdar (A.H. 1243–1253=A.D. 1827–1837) and Wâjîd 'Alî Shâh (A.H. 1263–1273=A.H. 1847–1856), the rulers of Oudh.

No. 796.

fol. 252; lines 24, size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نسمة السكر في من تشيع وشعر

NASAMAT AS-SAHAR FÎ MAN TASHAYYA' WA SHA'AR.

A biographical dictionary of the Shî'a poets, from the earliest times down to the author's age, complete in two separate volumes.

Author: Diyâ'addîn Abû Ishâq Yûsuf bin Yahyâ bin al-Husain bin al-Mu'ayyad-billâh al-Ḥasanî as-San'ânî يوسف بن يحيى بن الحسين بن المؤيد بالله الحسنى الصنعاني.

The author, who belonged to the Zaidî sect, was the son of Yahyâ bin al-Husain (d. A.H. 1090=A.D. 1679; see the present work, vol. ii, fol. 231^b), a nobleman of San'â. The author was born in A.H. 1080=A.D. 1669, as we know from a reference in vol. ii, fol. 238^b, which tells us that his father made a pilgrimage to Mecca in A.H. 1087=A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

Vol. I.

Beginning.—

الحمد لله الذي اشعر شيعة الحق بالادب من اتباع كتابه المنظوم و
جعلهم عصابة قافية لحبيبه الذي خصه بالشعراء و الفصص في سفر مرقوم النجم *

We are told in the preface that, except for one or two poets of the Kaisânîyah sect and a few Sunnî poets who had shown especial regard for 'Alî and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imâmîyah, the Ismâ'îliyah, and the Zaidiyah sects.

The present volume contains lives of the following poets.—

1. Abû'l-'Abbâs Ibrâhîm bin al-'Abbâs as-Sûlî (*d.* A.H. 243=A.D. 857), fol. 3^b.
2. Abû'l-Ḥasan Ibrâhîm bin Aḥmad al-Yâfi'î (*d.* A.H. 1110=A.D. 1699), fol. 8^b.
3. Imâm Abû'l-Ḥasan Ibrâhîm bin 'Abdallâh al-Ḥasanî al-Ḥijâzî (*d.* A.H. 145=A.D. 762), fol. 14^a.
4. Abû Ishâq Ibrâhîm Ibn Harmah (*d.* A.H. 150=A.D. 767), fol. 18^b.
5. Abû'l-Qâsim Aḥmad bin Muḥammad al-Jazarî as-Ṣanawbarî, fol. 22^b.
6. Aḥmad bin al-Ḥusain Badî'azzamân al-Hamadânî (*d.* A.H. 398=A.D. 1008), fol. 26^a.
7. Abû'l-Raqa'maq Aḥmad bin Muḥammad al-Antâkî (*d.* A.H. 399=A.D. 1009), fol. 31^a.
8. Aḥmad bin Muḥammad ad-Dârimî al-Miṣṣîṣî, commonly called An-Nâmî (*d.* A.H. 399=A.D. 1009), fol. 34^b.
9. Aḥmad bin Muḥammad ar-Rassî (*d.* A.H. 345=A.D. 956), fol. 37^a.
10. Aḥmad bin Munîr bin Aḥmad bin Muflih at-Tarâbulusî (*d.* A.H. 548=A.D. 1153), fol. 38^b.
11. Abû't-Tayyîb Aḥmad bin Ḥusain al-Mutanabbî (*d.* A.H. 354=A.D. 965), fol. 41^b.
12. Aḥmad bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî, fol. 48^a.
13. Aḥmad bin al-Ḥusain bin al-Manṣûr-billâh al-Hasanî as-Ṣan'ânî (*d.* A.H. 1092=A.D. 1681; see *Kḥulâṣat al-Aṣar* vol. i, p. 180), fol. 51^a.
14. Shamsaddîn Abû Muḥammad Aḥmad bin al-Ḥasan bin Aḥmad al-Kawkabânî as-Ṣan'ânî (*d.* A.H. 1080=A.D. 1669), fol. 54^a.
15. Aḥmad bin al-Ḥusain bin 'Abdallâh ar-Ruqaiḥî as-Ṣan'ânî, fol. 60^a.

16. Aḥmad bin Aḥmad bin Muḥammad al-Ḥasanî al-Ânisî (*d.* A.H. 1119=A.D. 1707), fol. 61^b.
17. * Khalifah Abû'l-'Abbâs Aḥmad an-Nâṣir-lidinallâh al-'Abbâsî (A.H. 575-622=A.D. 1180-1225), fol. 64^a.
18. Khalifah Abû'l-'Abbâs Aḥmad al-Mu'taḍid-billâh (A.H. 279-289=A.D. 892-902), fol. 67^b.
19. Abû'l-'Alâ Aḥmad bin 'Abdallâh al-Ma'arrî († *d.* A.H. 439=A.D. 1047), fol. 69^a.
20. Al-Qâdî ar-Rashîd Aḥmad bin al-Qâdî ar-Rashîd 'Alî al-Gassânî al-Aswânî (*d.* A.H. 563=A.D. 1167), fol. 75^a.
21. Qâdî Shamsaddîn Aḥmad bin al-Qâdî Badraddîn Muḥammad al-Ḥaimî, fol. 77^b.
22. As-Sayyid Abû 'Alî Aḥmad bin Muḥammad al-Ḥasanî al-Yamanî al-Ânisî, fol. 80^b.
23. Aḥmad bin Nâsir bin 'Abdalhaqq aṣ-San'ânî, fol. 82^a.
24. Qâdî Aḥmad bin Sa'daddîn al-Maswarî (*d.* A.H. 1079=A.D. 1668), fol. 85^a.
25. Al-Mu'ayyad-billâh Abû'l-Ḥusain Aḥmad bin al-Ḥusain al-Ḥasanî (*d.* A.H. 421=A.D. 1030), fol. 87^a.
26. Aḥmad bin Muhammad al-Hijâzî, fol. 88^a.
27. Mîrzâ Abû 'Alî Aḥmad bin Muḥammad bin Ma'sûm al-Ḥasanî (*d.* A.H. 1085=A.D. 1674), fol. 92^a.
28. Abû Muḥammad Ishâq bin al-Mahdî Aḥmad bin al-Ḥasan bin al-Mansûr-billâh al-Qâsim bin Muhammad bin 'Alî al-Ḥasanî al-Yamanî, fol. 93^a.
29. Aṣ-Ṣâhib Abû'l-Qâsim Ismâ'il bin Abî'l-Ḥasan Ibn 'Abbâd at-Tâlaqânî (*d.* A.H. 385=A.D. 995), fol. 95^a.
30. Abû'l-Ḥasan Ismâ'il bin Abî Yahyâ Muhammad bin al-Ḥasan, fol. 101^b.
31. Abû Hâshim Ismâ'il bin Muḥammad, called As-Sayyid al-Kûfî (*d.* A.H. 173=A.D. 789), fol. 104^a.
32. Abû't-Tâhir al-Mansûr Ismâ'il bin al-Qâ'im-biamrillâh al-Ismâ'îlî (*d.* A.H. 341=A.D. 953), fol. 112^b.
33. Abû'l-Walîd Ashja' bin 'Umar as-Sulamî, fol. 113^b.
34. Aiman bin Ḥarîm bin Fâtik al-Asadî, fol. 120^a.
35. Abû Muhammad Barakât bin al-Ḥasan, Sharîf of Mecca (*d.* A.H. 859=A.D. 1455), fol. 121^a.

* The author curiously tells us that this 'Abbâsîd Caliph had professed the Imâmîyah belief regarding *Imâmat*, and that he had proclaimed himself to be a *Na'ib* of the hidden Imâm, al-Mahdî.

† The date seems to be incorrect. According to Ibn Khallikâh (De Slane's Translation), vol. i, p. 96; *Buḡyat al-Wu'ât*, fol. 105^a; and *Mîr'ât al-Janân*, fol. 257^a, Abû'l-'Alâ al-Ma'arrî died in A.H. 449=A.D. 1057.

36. Abû Wuhaib Bahlûl bin 'Amr aş-Şairafî, fol. 122^b.
37. Abû'l-Ḥusain Tājaddawlah bin as-Sultân Abî Shujâ' 'Aḍudaddawlah Khusraw bin Ruknaddawlah bin Buwaih ad-Dailamî, fol. 124^b.
38. Al-Amîr Abû Ma'add Tamîm bin al-Mu'izz bin al-Manşûr bin al-Mahdî al-Ḥasanî (*d.* A.H. 374=A.D. 984; see *Mir'ât al-Janân*, fol. 227^a), fol. 126^a.
39. Abû Yahyâ Tamîm bin al-Mu'izz bin Bâdis (*d.* A.H. 501=A.D. 1108), fol. 128^b.
40. Majdalmulk Abû'l-Faḍl Ja'far Ibn Shamsalkhilâfah (*d.* A.H. 622=A.D. 1225), fol. 130^b.
41. Ja'far bin al-Mutahhar bin Muḥammad al-Jurmûzî (*d.* A.H. 1096=A.D. 1685), fol. 134^b.
42. Tājaddîn Ja'far bin Muḥammad bin Zakîaddîn, called Ibn Ma'iyâh (ابن معية), fol. 137^b.
43. Abû'l-Faḍl Ju'aifarân bin 'Alî bin Aşğar bin as-Sarî bin 'Abdarrahmân al-Anbârî, fol. 138^b.
44. Abû Firâs al-Ḥârîṣ bin Abî'l-Alâ Ḥamdân bin Hamdûn ash-Shâmî (*d.* A.H. 357=A.D. 968), fol. 141^b.
45. Abû'l-Ḥusain al-Ḥasan bin al-Ḥusain bin al-Manşûr-billâh Abî Muḥammad al-Qâsim bin Muḥammad al-Ḥasanî as-Şan'ânî, fol. 145^a.
46. Qâḍî Sharafaddîn al-Hasan bin al-Qâḍî 'Alî bin Jâbir al-Khawlânî (*d.* A.H. 1079=A.D. 1668), fol. 149^a.
47. Abû Muḥammad al-Ḥasan bin Muḥammad bin Hârûn al-Azdî al-Muhallabî (*d.* A.H. 352=A.D. 963), fol. 154^a.
48. Abû Nuwâs al-Ḥasan bin Hânî (*d.* A.H. 196=A.D. 811; see *Mir'ât al-Janân*, fol. 117^b), fol. 155^b.
49. Ash-Shaikh al-Majîd Abû 'Alî al-Ḥasan bin 'Abdaşsamad al-'Asqalânî (*d.* A.H. *432=A.D. 1040), fol. 160^a.
50. Ad-Dâ'î al-Ḥasan bin Idrîs bin 'Alî bin al-Ḥusain bin Idrîs bin al-Ḥasan bin 'Abdallâh bin 'Alî, called Al-Anf, fol. 160^b.
51. Qâḍî Sharafaddîn al-Ḥasan bin Ahmad al-Ḥaimî, fol. 163^b.
52. Shamsalmaḥâsin Abû Ahmad al-Ḥasan bin al-Mutahhar bin Muḥammad al-Ḥasanî al-Jurmûzî (*d.* A.H. 1100=A.D. 1688), fol. 165^a.
53. Al-Manşûr-billâh Abû Muḥammad al-Ḥasan bin Badraddîn fol. 168^b.
54. Ḥasan bin 'Abdallâh bin Mahdî bin al-Qâsim bin Mahdî bin 'Abdallâh al-Ḥasanî aş-Şan'ânî, fol. 170^b.

* The date seems to be incorrect. According to Ibn Khalkhân (*De Slane's Translation*), vol. 1, p. 387, Ash-Shaikh al-Majîd died in A.H. 482=A.D. 1089.

55. Abû Ismâ'il al-Ḥusain bin 'Alî at-Ṭuġrâ'i (*d.* A.H. 518=A.D. 1124), fol. 172^b.
56. Abû 'Abdallâh al-Ḥusain bin Aḥmad bin Muḥammad bin Ja'far bin Muḥammad bin al-Ḥajjâj al-Kâtib, fol. 176^a.
57. Abû'l-Qâsim al-Ḥusain bin 'Alî bin al-Ḥusain bin 'Alî bin Muḥammad al-Wazîr al-Maġribî (*d.* A.H. 418=A.D. 1027), fol. 180^b.
58. Ḥusain bin 'Alî bin Ḥasan al-Ḥusainî al-Madanî, called Ibn Shadqam, fol. 183^b.
59. Husain bin 'Alî bin Mûsâ al-Khayyât as-San'ânî, fol. 184^b.
60. Ḥusain bin 'Abdalqâdir bin an-Nâsir bin 'Abdarrabb bin 'Alî bin Shamsaddîn al-Ḥasanî al-Kawkabânî (*d.* A.H. 1112=A.D. 1700), fol. 187^a.
61. Abû Muḥammad al-Ḥusain bin 'Alî bin al-Mutawakkil-'alallâh, fol. 191^a.
62. Ḥusain bin Muhammad bin Sha'bân al-Jaḥḥâfî, fol. 192^b.
63. Abû 'Abdallâh al-Ḥusain bin al-Mutahhar bin Muḥammad al-Jurmûzî, fol. 193^b.
64. Ḥusain bin 'Abdaşşamad al-'Âmulî, fol. 195^a.
65. Ḥusain al-Wâdî (*d.* A.H. 1080=A.D. 1669), fol. 197^a.
66. Abû Muḥammad Ḥaidar Âġâ bin Muḥammad ar-Rûmî al-Yamanî, fol. 198^b.
67. Abû'l-A'azz Dubais bin Saifaddawlah (*d.* A.H. 529=A.D. 1135), fol. 203^b.
68. Darwish bin Muḥammad at-Ṭâlû'î (*d.* A.H. 1014=A.D. 1605; see *Khulâsat al-Aşar*, vol. ii, p. 149), 204^b.
69. Di'bîl bin 'Alî al-Khuzâ'î (*d.* A.H. 246=A.D. 860), fol. 207^b.
70. Abû'l Mutâ' Dû'l-Qarnain bin Ḥamdân Wajihaddawlah (*d.* A.H. 428=A.D. 1036), fol. 212^a.
71. Abû'l-Wafâ' Râjiḥ bin Ismâ'il bin Abi'l-Haişam al-Asadî al-Ḥillî, fol. 213.
72. Ar-Rabâb bint Imra'ilqais bin 'Adî, the wife of Imâm Husain, fol. 214^b.
73. Abû'l-Ma'âlî Zaid bin Yahyâ bin al-Ḥusain bin al-Mu'ayyad bin al-Manşûr-billâh al-Ḥasanî as-San'ânî (*d.* A.H. 1104=A.D. 1692), fol. 217^a.
74. Diyâ'addin Abû Muḥammad Zaid bin Muḥammad bin al-Ḥasan bin al-Imâm al-Manşûr-billâh (*d.* A.H. 1122=A.D. 1710), fol. 221^b.
75. Tâjaddîn Abû'l-Yumn Zaid bin al-Ḥasan al-Kindî (*d.* A.H. 613=A.D. 1217), fol. 225^b.
76. Qâḍî Zaid bin Şâliḥ bin Abî'r-Rijâl al-Yamanî (*d.* A.H. 1114=A.D. 1702), fol. 227^a.

77. Imâm Abû'l-Ḥusain Zaid bin 'Alî (*d.* A.H. * 122=A.D. 740), fol. 230^a.

78. Zainab bint Muḥammad bin Aḥmad bin al-Imâm al-Ḥasan bin 'Alî bin Dâ'ûd al-Hasanîyah al-Yamanîyah (*d.* A.H. 1114=A.D. 1702), fol. 234^b.

79. Sadîf bin Maimûn, fol. 236^b.

80. As-Sarî bin Ahmad ar-Raffâ' (*d.* A.H. 362=A.D. 972), fol. 238^a.

81. Sa'nah bin al-'Arîḍ al-Hârûnî al-Hijâzî, fol. 240^a.

82. Abû Muḥammad Sa'îd bin Muḥammad as-Simhî, fol. 242^a.

83. Abû Umayyah Shuraiḥ bin al-Hâris al-Kindî (*d.* A.H. 87=A.D. 706), fol. 244^a.

84. Sha'bân bin Salîm bin 'Usmân as-San'ânî ar-Rûmî, fol. 246

85. Aḍ-Ḍahhâk bin Qais al-Ahnaf at-Tamîmî (*d.* A.H. 68=A.D. 687), fol. 249^b.

Colophon —

انتهى الجبر، الاول من نسمة السحر في ذكر من تسبيح و شعر
وافق الفراغ من زبر هذا الكتاب ليلة الاثنين لعله سادس شهر ربيع الآخر
من شهر سنة سبع و تسعين و مائه و الف بقلم الفقير الى عفو الملك
القدير عبد الكريم بن احمد بن محمد بن اسحاق *

For other copies, see Berlin, No. 7423; and Âṣafiyyah, p. 344.

Written in Naskḥ, with the headings in red.

Dated, A.H. 1197=A.D. 1783.

The title-page contains signatures of several persons to whom the MS. at one time or another belonged

No. 797.

fol. 275, lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing lives of the following poets.—

1. Al-Malik as-Sâlih Ṭalâ'i' bin ar-Ruzzîk (*d.* A.H. 556=A.D. 1161), fol. 1^b.

* According to the *Mir'ât al-Janân*, fol. 63^b, Imâm Zaid bin 'Alî was killed in A.H. 121=A.D. 739.

2. Abû Mansûr Zâfir bin al-Qâsim bin Manşûr al-Ḥaddâd al-'Iskandarânî (*d.* A.H. 529=A.D. 1134), fol. 9^a.

3. Abû'l-Aswad Zâlim bin 'Amr ad-Duwalî (*d.* A.H. 69=A.D. 688), fol. 12^a.

4. Abû't-Tufail 'Âmir bin Wâsilah bin 'Abdallâh al-Kinânî aş-Sahâbî (*d.* A.H. 110=A.D. 728; see *Al-Kâshif*, fol. 63^a), fol. 15^a.

5. Abû'l-Hasan 'Abdallâh bin Mu'âwiyah bin 'Abdallâh bin Ja'far al-Hâshimî al-Ja'farî, fol. 15^b.

6. Abû Muḥammad 'Abdallâh bin al-Mutawakkil Sharafaddîn bin Shamsaddîn bin al-Mahdî al-Ḥasanî al-Yamanî aş-Şan'ânî, fol. 17^a.

7. Khalifah Mâ'mûn ar-Rashîd al-'Abbâsî (A.H. 198-218=A.D. 813-833), fol. 19^a.

8. Abû Muḥammad 'Abdallâh bin Muḥammad al-Kâtib, commonly called Ibn al-Khâzin, fol. 23^b.

9. Al-Wazîr Fakhraddîn 'Abdallâh bin 'Alî bin al-Husain aş-San'ânî, fol. 26^a.

10. Al-Imâm Abû'l-Hasan 'Abdallâh bin Hamzah bin Sulaimân bin Ḥamzah bin 'Alî, surnamed al-Mansûr-billâh (*d.* A.H. 614=A.D. 1217; see *Aqilat ad-Daman*, fol. 57^b), fol. 28^b.

11. 'Alâ'addîn Maḥmûd Khwârizm Shâh (A.H. 596-617=A.D. 1199-1220), fol. 30^b.

12. Abû Ahmad 'Ubaidallâh bin 'Abdallâh al-Khuzâ'î (*d.* A.H. 300=A.D. 913), fol. 32^b.

13. Qâdî Abû Muḥammad 'Ubaidallâh bin Aḥmad al-Baġdâdî (*d.* A.H. 331=A.D. 942), fol. 34^b.

14. 'Izzaddîn Abû Hâmid 'Abdalhamîd bin Hibatallâh bin Muḥammad Ibn Abî'l-Ḥadîd al-Anbârî (*d.* A.H. 656=A.D. 1258), fol. 36^a.

15. 'Abdalhâdî bin Muḥammad aş-Sawdî, fol. 37^b.

16. Şafiaddîn Abû'l-Maḥâsin 'Abdal'azîz al-Ḥillî (*d.* A.H. 760=A.D. 1359), fol. 38^b.

17. Abû Muḥammad 'Abdassalâm bin Raġbân, surnamed Dîk al-Jinn (*d.* A.H. 236=A.D. 850), fol. 41^b.

18. Ash-Sharîf al-Murtaḍâ Abû'l-Qâsim 'Alî bin Abî Aḥmad al-Ḥusain (*d.* A.H. 436=A.D. 1044), fol. 43^a.

19. Abû'l-Barakât 'Alî bin al-Ḥusain bin 'Alî bin Ja'far bin Muḥammad an-Nisâbûrî fol. 44^b.

20. 'Alî bin al-'Abbâs, called Ibn ar-Rûmî (*d.* A.H. 283=A.D. 896), fol. 45^b.

21. Abû'l-Faraj 'Alî bin al-Ḥusain al-Isfahânî (*d.* A.H. 356=A.D. 967), fol. 48^a.

22. Qâḍî Jamâladdîn 'Alî bin Muhammad bin Aḥmad al-'Ansî as-Şan'ânî, fol. 50^b.

23. Abû Muhammad Jamâladdîn 'Alî bin Şâlih bin Muḥammad Abî'r-Rijâl as-San'ânî, fol. 51^b.

24. Abû'l-Ḥasan 'Alî bin Muhammad bin Mansûr bin Naşr bin Bassâm an-Nadîm al-Baġdâdî (*d.* A.H. 302=A.D. 914), fol. 53^a.

25. Qâḍî Abû'l-Qâsim 'Alî at-Tanûkhî (*d.* A.H. 342=A.D. 953), fol. 54^b.

26. Aşh-Şharîf Abû'l-Ḥasan 'Alî bin al-Imâm Abî Muhammad an-Nâsir-lidînallâh ad-Dailamî, fol. 58^b.

27. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Wasîf al-Hallâ' an-Nâshî al-Baġdâdî (*d.* A.H. 366=A.D. 976), fol. 59^b.

28. Abû'l-Ḥasan 'Alî bin Muhammad at-Tihâmî (A.H. 416=A.D. 1025), fol. 60^b.

29. Saifaddawlah 'Alî bin 'Abdallâh bin Aḥmad bin Ḥamdân (*d.* A.H. 356=A.D. 967), fol. 63^b.

30. Abû'l-Ḥusain 'Alî bin al-Mutawakkil-'alallâh Abî 'Alî Ismâ'il bin al-Mansûr-billâh al-Qâsim (*d.* A.H. 1096=A.D. 1685), fol. 65^b.

31. Abû'l-Qâsim 'Alî bin Ishâq bin Khalaf az-Zâhî (*d.* A.H. 352=A.D. 963), fol. 66^b.

32. Abû'l-Ḥusain 'Alî bin Sa'id bin 'Abdarrahmân bin Aḥmad bin Yûnus as-Şadafî al-Munajjim al-Misrî (*d.* A.H. 399=A.D. 1009), fol. 67^b.

33. Aşh-Şharîf Abû'l-Ḥasan 'Alî bin Muhammad bin Ja'far bin Muhammad bin Zaid al-Himmânî al-Kûfi, fol. 68^b.

34. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Ja'far bin Ibrâhîm al-Ja'farî al-Hijâzî, fol. 69^a.

35. Sayyid Jamâladdîn 'Alî bin al-Ḥusain bin Muhammad bin Şalâh al-Ḥasanî as-Şan'ânî, fol. 70^a.

36. Al-Malik al-Afdal Nûraddîn 'Alî bin Sultân Şalâhaddîn al-Ayyûbî (A.H. 582-592=A.D. 1186-1196), fol. 71^b.

37. Abû'l-Ḥasan 'Alî bin Muhammad al-Harîrî, fol. 72^b.

38. 'Alâ'addîn Abû'l-Muzaḥḥar 'Alî bin 'Abdallâh al-Kindî al-Wadâ'î (*d.* A.H. 716=A.D. 1316), fol. 73^a.

39. Qâḍî Abû'l-Ḥasan 'Alî bin al-Qâḍî Abî Ḥanîfah an-Nu'mân al-Maġribî (*d.* A.H. 374=A.D. 984), fol. 75^a.

40. Sayyid Jamâladdîn 'Alî bin Aḥmad bin Muḥammad bin Ma'sûm al-Ḥasanî al-Madanî (*d.* A.H. 1117=A.D. 1705; see Subḥat al-Marjân, p. 85), fol. 77^a.

41. Al-Faqîh Abû Muhammad 'Umârah bin Abî'l Ḥasan Najmaddîn al-Ḥakamî al-Yamanî (*d.* A.H. 569=A.D. 1174), fol. 78^a.

42. Sayyid 'Îsâ bin Lutfallâh bin al-Mutahhar bin al-Imâm Sharafaddîn al-Yamanî, fol. 81^b.
43. Fâtimah az-Zahrâ', the daughter of the Prophet, fol. 83^a.
44. Abû Shujâ' Fanâkbusraw 'Aḍudaddawlah bin Ruknad-dawlah as-Sâsânî ad-Dailamî (*d. A. H. 372=A.D. 983*), fol. 87^a.
45. Sayyid Qâsim bin al-Ḥasan bin al-Mutahhar bin Muḥammad al-Ḥasanî al-Jurmûzî aş-San'ânî, fol. 90^a.
46. Abû Dulaf Qâsim bin 'Îsâ bin Idrîs al-'Ijlî (*d. A. H. 226=A. D. 840*), fol. 92^b.
47. Al-Imâm al-Manşûr-billâh Abû Muḥammad Qâsim bin Muḥammad al-Ḥasanî (*d. A. H. 1029=A.D. 1620*), fol. 97^a.
48. Al-Amîr Mu'tamidaddawlah Qarwâsh bin Ḥusâmaddawlah al-'Uqailî (*d. A. H. 444=A.D. 1052*), fol. 101^a.
49. Abû 'Amr Qais bin Darih (*d. A. H. 68=A.D. 687*), fol. 102^b.
50. Abû 'Amr Qais bin 'Amr bin Mâlik bin Ḥarb an-Najâshî al-Hârîşî, fol. 104^b.
51. Abû Sakhr Kuşair bin 'Abdarrahmân bin al-Aswad bin 'Âmir al-Ġassânî (*d. A. H. 105=A. D. 723*), fol. 107^b.
52. Al-Kumait bin Zaid al-Asadî, fol. 109^b.
53. Abû Ibrâhîm Mâlik bin al-Hârîş al-Aşhtar an-Nakha'i (*d. A. H. 39=A.D. 660*), fol. 114^a.
54. Qâḍî Abû 'Alî al-Muḥassin bin Abî'l-Qâsim 'Alî bin Muḥammad bin Dâ'ûd bin Ibrâhîm at-Tanûkhî (*d. A. H. 384=A.D. 994*), fol. 117^b.
55. Sayyid Diyâ'addîn al-Muhsin bin al-Mutawakkil-'alallâh Ismâ'il bin al-Manşûr-billâh ahî Muhammad al-Qâsim, fol. 120^a.
56. Abû'l-Qâsim Muḥammad bin Hânî al-Andalusî (*d. A. H. 362=A.D. 973*), fol. 122^a.
57. Badraddîn Muḥammad bin al-Ḥusain al-Marhabî aşh-Sharafî, fol. 127^b.
58. Aşh-Sharîf ar-Raḍî Abû'l-Ḥasan Muḥammad bin al-Ḥusain al-Mûsawî (*d. A. H. 406=A.D. 1015*), fol. 130^b.
59. Bahâ'addîn Muḥammad bin Husain al-'Âmulî (*d. A. H. 1030=A.D. 1621*), fol. 133^b.
60. Qâḍî Muḥammad bin Ibrâhîm aşh-Shajarî as-Sahûlî (*d. A. H. 1109=A.D. 1697*), fol. 139^a.
61. Sayyid Muḥammad bin al-Husain bin Yahyâ bin Aḥmad al-Ḥasanî al-Kawkabânî, fol. 140^a.
62. Qâḍî Abû Aḥmad Muhammad bin al-Ḥasan bin Aḥmad al-Haimî (*d. A. H. 1115=A.D. 1703*), fol. 142^a.
63. Muhammad bin 'Alî al-Ḥurr aşh-Shâmî al-'Âmulî al-Işfahânî (*d. A. H. 1088=A.D. 1677*), fol. 144^a.

64. Muḥammad bin ‘Alī bin Mahmūd ash-Shāmī al-‘Āmulī, fol. 145^b.

65. Ash-Sharīf Abū ‘Abdallāh Muḥammad bin Sālīḥ bin ‘Abdallāh bin Mūsā al-Ḥasanī al-Ḥijāzī, fol. 146^b.

66. Ash-Sharīf Abū’l Ḥasan Muḥammad bin Ahmad bin Muḥammad bin Ahmad bin Ibrāhīm Ṭabātabā bin Ismā‘īl ad-Dībāj al-Ḥasanī al-Iṣfahānī, fol. 150^b.

67. Sayyid Badraddīn Muḥammad bin al-Ḥusain bin al-Hasan al-Mansūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī as-San‘ānī, fol. 151^b.

68. Sayyid Badraddīn Muḥammad bin ‘Abdallāh bin al-Ḥusain bin al-Imām al-Mansūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī. fol. 153^a.

69. Muḥammad bin ‘Abdallāh bin al-Imām Sharafaddīn Yaḥyā bin Shamsaddīn al-Ḥasanī al-Kawkabānī (*d.* A.H. 1016 = A.D. 1607), fol. 155^a.

70. Abū’l-Qāsim Muḥammad bin Wahb al-Himyarī al-Basrī, fol. 158^b.

71. Ḥakīm Muḥammad Sālīḥ al-Jilānī al-Fārisī (*d.* A.H. 1088 = A.D. 1677), fol. 159^b.

72. Abū Bakr Muḥammad bin al-‘Abbās al-Khwārizmī (*d.* A.H. 383 = A.D. 993), fol. 161^a.

73. Abū Bakr Muḥammad bin Ahmad al-Khabbāz al-Baladī, fol. 163^b.

74. ‘Izzalmulk Muḥammad bin Abī’l-Qāsim ‘Ubaidallāh bin Ahmad bin Ismā‘īl bin ‘Abdal‘azīz al-Musabbihī (*d.* A.H. 420 = A.D. 1029), fol. 164^b.

75. Abū ‘Abdallāh Muḥammad bin Ja‘far al-Qazzāz (*d.* A.H. 412 = A.D. 1021), fol. 165^b.

76. Al-Amīr Abū’l-Qāsim Muḥammad bin al-Mansūr-billāh ‘Abdallāh bin Ḥamzah, surnamed An-Nāsir-lidinallāh al-Ḥasanī al-Ḥamzī, fol. 167^b.

77. Abū’l-Ḥasan Muḥammad bin ‘Abdallāh bin Muḥammad bin Yaḥyā al-Qurashī al-Makḥzūmī as-Salāmī (*d.* A.H. 393 = A.D. 1003) fol. 168^b.

78. Abū’l-Fadl Muḥammad bin Abī ‘Ubaidallāh al-Ḥusain bin Muḥammad, known as Ibn al-‘Amīd al-Kātib (*d.* A.H. 359 = A.D. 969), fol. 169^b.

79. Abū’l-Fath Muḥammad bin ‘Ubaidallāh bin ‘Abdallāh al-Kātib, generally known as Sibṭ Ibn at-Ta‘āwīdī (*d.* A.H. 553 = A.D. 1158), fol. 173^a.

80. Muhiyaddîn [Muhammad] bin 'Alî bin Muhammad, known as Ibn al-'Arabî (*d.* A.H. 638=A.D. 1240), fol. 177^a.
81. Al-Muntasir-billâh al-'Abbâsî (A.H. 247-248=A.D. 861-862), fol. 180^b.
82. Muhammad bin al-Husain at-Tûsî, fol. 185^b.
83. Sayyid Muhammad bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî, fol. 186^a.
84. Abû 'Alî Mu'âd bin Muslim al-Harrâ' al-Kûfi (*d.* A.H. 187=A.D. 803), fol. 187^a.
85. Abû Salmah Mutî' bin Iyâs al-Kinânî al-Kûfi, fol. 188^b.
86. Khalifah al-Mu'izz Abû Tamîm Ma'add bin al-Manşûr al-Fâtimî (A.H. 341-365=A.D. 952-975), fol. 192^a.
87. Abû Hassân al-Muqallad bin al-Musayyab bin Râfi' bin al-Muqallad al-'Uqailî (*d.* A.H. 391=A.D. 1001), fol. 199^b.
88. Abû 'Abdallâh Mansûr bin Zibriqân bin Salmah an-Namarî al-Khazrajî, fol. 201^a.
89. Khalifah al-Âmir-biakhkâmallâh Abû 'Alî al-Mansûr bin al-Musta'li-billâh al-Fâtimî (A.H. 495-524=A.D. 1101-1130), fol. 203^b.
90. Abû 'Imrân Mûsâ bin 'Abdalmalik al-Isfahânî (*d.* A.H. 246=A.D. 860), fol. 205^a.
91. Abû'l-Husain Mihyâr bin Mirzawaih al-Kâtib ad-Dailamî (*d.* A.H. 428=A.D. 1037), fol. 206^a.
92. Nâhid bin Şûmah bin Aşbah al-'Âmirî al-Basrî, fol. 208^b.
93. Khalifah al-'Azîz-billâh Abû'l-Mansûr Nazâr bin al-Mu'izz-lidînallâh al-Fâtimî (A.H. 365-386=A.D. 975-996), fol. 209^b.
94. Abû'l-Muqâtil Nasr bin Nasîr al-Hulwânî, fol. 212^b.
95. Abû'l-Qâsim Nasr bin Ahmad bin Nasr bin Mâ'mûn al-Basrî al-Khubzâruzzi (*d.* A.H. 317=A.D. 930) fol. 215^a.
96. Sayyid al-Hâdî bin Ahmad bin Zakîaddîn al-Hasanî al-Jurmûzî (*d.* A.H. 1097=A.D. 1686), fol. 218^a.
97. Sayyid al-Hâdî bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî (*d.* A.H. 1103=A.D. 1692), fol. 220^a.
98. Sayyid Jamâladdîn Hâşim bin Yahyâ al-Hasanî aş-San'ânî, fol. 221^b.
99. Khalifah al-Wâsiq-billâh Abû Ja'far Hârûn bin al-Mu'tasim-billâh al-'Abbâsî (A.H. 227-232=A.D. 842-847), fol. 224^a.
100. Ash-Sharif Abû's-Sa'âdât Hıbatallâh bin 'Alî bin Muhammad bin Hamzah al-'Alawî ash-Shajari (*d.* A.H. 542=A.D. 1148), fol. 228.
101. Abû Firâs Hammâm bin Ġalîb, generally known as Al-Farazdaq (*d.* A.H. 110=A.D. 728), fol. 230^b.
102. Abû 'Abdallâh Yahyâ bin al-Husain bin al-Mu'ayyad-

billâh Abî'l-Ḥusain Muḥammad bin al-Manṣûr-billâh al-Ḥasanî (*d.* A.H. 1090=A.D. 1679), fol. 234^b.

103. Abû'l-Faḍl Yahyâ bin Salâmah bin al-Ḥusain bin Muḥammad, surnamed Mu'înaddîn al-Ḥaṣkafî (*d.* A.H. 551=A.D. 1156), fol. 239^a.

104. Sayyid Abû'l-Ḥasan Yahyâ bin Ibrâhîm bin 'Alî bin Ibrâhîm bin al-Mahdî bin 'Alî al-Jahhâfî, fol. 240^b.

105. Abû Tâlib Yahyâ bin Abî'l-Faraj Sa'id bin Abî'l-Qâsim Hibatallâh bin 'Alî bin Qizağlî bin Zabâdah ash-Shaibânî (*d.* A.H. 594=A.D. 1198), fol. 244^a.

106. Jamâladdîn Abû'l-Ḥusain Yahyâ bin 'Abdal'azîm al-Jazzâr al-Misrî, fol. 246^a.

107. Abû Sulaimân Yahyâ bin Ya'mar al-'Adwânî al-Wasqî al-Basrî (**d.* A.H. 127=A.D. 744), fol. 248^b.

108. Abû Ishâq Ya'qûb bin Ishâq, generally known as Ibn as-Sikkî al-Bağdâdî (*d.* A.H. 244=A.D. 858), fol. 250^a.

109. Abû'l-Faraj Ya'qûb bin Yûsuf bin Ibrâhîm bin Hârûn bin Dâ'ûd bin Killis al-Misrî (*d.* A.H. 380=A.D. 990), fol. 252^a.

110. Muwaffaqaddîn Abû'l Hajjâj Yûsuf bin Muḥammad, generally known as Ibn al-Khallâl (*d.* A.H. 566=A.D. 1171), fol. 257^a.

111. Abû Muḥammad Yûsuf bin al-Mutawakkil-'alallâh 'Alî [bin] Ismâ'il bin al-Mansûr-billâh Qâsim bin Muḥammad al-Ḥasanî (*d.* A.H. 1097=A.D. 1686), fol. 259^b.

112. Abû'l-Mahâsin Yûsuf bin Ismâ'il ash-Shawwâ al-Ḥalabî (*d.* A.H. 635=A.D. 1237), fol. 264^a.

The work ends with a *Maqâmah*, written in imitation of المقامة الشاوية of Badî'azzamân al-Hamadânî (*d.* A.H. 398=A.D. 1008).

The work was completed on the 13th Rajab, A.H. 1111=A.D. 1699, as the author tells us in the following colophon:—

فال جامعہ العبد الفقير الى الله يوسف بن يحيى بن الحسين بن
الموید بالله ابى الحسين محمد بن المنصور بالله ابى محمد القاسم بن
محمد الحسينى النسب اليمنى الصنعانى المولد والمنشأ - سميت
مؤلفي هذا نسمة السحر بذكر من تشيع وشعر وتم بحمد الله كما اردت
منضد البعر بجواهر الافكار وشوارد الابكار مستملا بالمجد والهرل والرقيق
والجزل والنثر والنظم وكمل تأليفه فى ثالث عشر رجب
سنة احدى عشرة و مائة و الف *

* According to Ibn Khallikân (De Slane's translation), vol. iv, p. 62, Yahyâ bin Ya'mar al-'Adwânî died in A.H. 129=A.D. 746.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding. Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

No. 798.

fol. 57, lines 23; size 8 × 6, 6 × 4.

(Three tracts bound together in one volume.)

fol. 1-29.

I.

طارف المجد وتالده

ṬÂRIF AL-MAJD WA TÂLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

The full title of the work, as stated in the preface, is طارف المجد ونالده فيما مدح به سدى الوالد والدة.

Author · Yaḥyâ bin 'Abdalqâdir bin Abi Bakr يحيى بن عبد القادر بن ابي بكر بن ابي بكر.

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultân Ahmad III (A.H. 1115-1143 = A.D. 1703-1730) Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharifs of Mecca, died in A.H. 1119 = A.D. 1707. See the present work, fol. 9^b.

Beginning:—

الحمد لله على نواله و الصلاة والسلام على سيدنا محمد وصحبه
و آله و بعد فيقول العبد الفقير الالذ بجذابه المستمسك بعترته و كتابه
يعلى بن عبد القادر بن ابي بكر الصديقى لطف الله به و بلغه غاية اوره
قد التمس من اجابته عزم و مخالفة اشانه غرم جمع ما مدح به سيدى
الوالد والدة الدان هما كسلفهما لى طارف المجد وتالده و اذا بدلك

شيء كثير يضيق عنه نطاق الجمع و التعبير قد فرفت معظمه ايدي سبا تواتر
ذلك على لسان من صدق فيما انبأ لكن بقيت من ذلك بعايا على
ما قيل في الزوايا خبايا فجمعت في هذه الاوراق ما رن من تلك البقية
و ران النخ *

Written in Arabian Naskh.

Not dated. Probably, the latter part of the 18th century.

fol. 30-39.

II.

بيت قصيد الصدق

BAITU QAŞÎD AŞ-SİDQ.

Another work on the life of the aforesaid Shaiikh ‘Abdalqâdir, the full designation of which, as given in the preface, is بيت قصيد الصدق من ذلك الطرار ترجمة عن اعدان بني الصديق مفتي الحجاز.

Author. Muhammad bin ‘Alî bin Faḍlallâh al-Ḥusainî at-Ṭabari محمد بن علي بن فضل الله الحسيني الطبري.

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of Shaiikh ‘Abdalqâdir, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:—

دام سيدنا رافيا اوج الكمال محفوظا بعين عذبة الملك
المبعال في النفس والا هل و المال *

Beginning —

الحمد لله الذي جعل نظم محاسن الكلام داب الائمة جلة الانام النخ

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Ḥasani Sharifs of Mecca, entitled انحاف فضلاء الزمن بتاريخ ولادة بني الحسن, he had written a short account of Shaiikh ‘Abdalqâdir, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the Shaiikh, he had written the present work, devoted entirely to his life.

Written in Naskh. Dated, A.H. 1131 = A.D. 1719.

fol. 40-57.

III.

A tract, without any title, containing poems composed by Shaiikh ‘Abdalqâdir on different occasions, collected and arranged by his son Yaḥyâ, the author of the first treatise.

Beginning:—

لسيدى الوالد ممتدحا حضرة مولانا المرحوم الشريف سعد بن زيد في
اثناء رمضان سنة ١١٠٨ من مجرد الكامل المرفل فضربه متفاعلاتن و البيت
الاول مصرع و ذلك عند ما باشر خطبة عيد رمضان في السنة المذكورة *

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharif of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the Shaikh on the day of 'Īd al-Fitr after his recitation of the usual Khutbah of the Īd prayer, begins thus:—

فلدت جيد الملك عقدا فسمي علا حلاً وعقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same.

BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

BAĠDĀD.

No. 799.

fol. 217; lines 21; size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

مختصر تاريخ بغداد

MUKHTAṢAR TĀRĪKH BAĠDĀD.

An abridgment of the *Tārīkh Baġdād*, a biographical dictionary of the celebrated men of Baġdād, by Abū Bakr Aḥmad bin 'Alī bin Ṣābit al-Khatīb al-Baġdādī (d. A.H. 463=A.D. 1071).

Author of the abridgment: Abū'l Yumn Mas'ūd bin Muhammad bin Aḥmad bin Ḥamid bin 'Ubaid al-Bukhārī محمد بن مسعود بن أحمد بن حامد بن عبيد البخاري. He was born in Bukhārâ, but came with his father to Baġdād, where he settled permanently, and died

there in A.H. 491=A.D. 1098. For his life, see *Al-Jawâhir al-Muḍīyah*, vol. ii, fol. 65^b.

Beginning:—

الحمد على (sic) و تجاوز العلم الجزى احاطة
 وهذا الكتاب الدي صنفه الشيخ ابو بكر احمد بن علي بن
 ثابت الخطيب البغدادي رحمه الله و سماه تاريخ بغداد كتاب جليل في
 هذا العلم نفيس فد تعب فيه و سهر و اطلال الزمان و الله تعالى يثيبه
 و يحسن اليه الا انه طويل وللاطالة آفات و افرها الملل و الملل داعية الترك
 و قد استخرت الله تعالى و اختصرته و ذكرت اسماء الرجال الدين ذكرهم
 على ترتيبه النح *

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtadir-billâh (A.H. 295-320=A.D. 908-932), and of the reception of the Greek ambassador in the former's court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muhammad have been placed first. The first part ends abruptly on fol. 118^a, in the middle of the account of حمزة ابو الحسن علي بن حمزة المعروف بالكسائي, with the following subscription, transcribed from the original copy.—

آخر الجزء الاول و يتلوه في التانى و افق الفراغ منه في
 عاشر ربيع الاول من سنة اثنى و اربعين و سبعمائة على يد الفقير الى الله
 تعالى محمد بن احمد بن ابي القاسم العباسي *

The second part begins on fol. 121^b with the concluding portion of the account of الكسائي and ends with a chapter containing biographies of the female scholars of Bagdâd, beginning on fol. 213^b with خديجة بنت محمد بن علي and ending with الخيزران زوجة المهدي.

For other copies, see Bûhâr, No. 243, and Berlin, No 9850 See also Hâj. Khal., vol. ii, p. 120; and Brock., vol. i, p. 329.

Written in fair Naskh, with numerous short lacunae. Foll. 118^b-121^a are blank.

Not dated. Probably, 18th century.

DAMASCUS.

No. 800.

foll. 223; lines 29; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{4}$.

تاريخ دمشق

TÂRÎKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus

Author. Şiqataddîn Abû'l-Qâsim 'Alî bin al-Hasan bin Hibat-allâh, called Ibn 'Asâkir نقطة الدين ابو القاسم على بن الحسن بن هبة الله *Asâkir* (d. A.H. 571=A.D. 1176). See No. 765 above.

We learn from Hâj. *Khal.*, vol. ii, p. 130, that Ibn 'Asâkir wrote the present work in imitation of the *Târîkh Bagdâd* of Ahmad bin 'Alî al-Khatib al-Bagdâdî (*vide supra*), and divided it into eighty parts, or *Mujallad*.

The present MS. contains the 31st and the 32nd parts, but the latter is wrongly placed first. The 31st part (foll. 112^a–223^b) begins abruptly with a portion of the account of 'Âsim bin Abî'n-Najûd (d. A.H. 128=A.D. 745), and ends with the following colophon:—

آخر الجزء العاشر بعد الثلثمائة وهو آخر المجلد الحادي والثلاثين
من الاصل المنقول منه بخط العاسم بجزية ثمان مائة جزء في الف وثمان
مائة كراسة من النسخة الثانية وجميعها تستمل على ثمانين مجلدة *

The 32nd part (foll. 1–111) ends with a portion of the following chapter:—

ذكر من اسمه عبد الله على ترتيب الحروف في اسماء آبائهم

و اجدادهم *

The last notice is that of 'Abdallâh bin Busr Abû Şafwân.

Contents:—

Fol. 2^a.

ذكر من اسمه عائذ

Fol. 2^b.

ذكر من اسمه عبادة

Fol. 16^b.

ذكر من اسمه عباد

Fol. 20^a.

ذكر من اسمه عباس

- Fol. 79^a. ذكر من اسمه عدد الله على ترتيب الحروف في اسماء
انائهم و اعدادهم *
- Fol. 130^b. ذكر من اسمه العاص
- Fol. 133^a. ذكر من اسمه عالي
- Fol. 133^b. ذكر من اسمه عامر
- Fol. 215^b. ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br. Mus., pp. 592, 177^a, 771^b; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p. 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu'iniyah, Damascus, A.H. 614=A.D. 1217, was transcribed by Muhammad bin Yûsuf al-Birzâlî (d. A.H. 636=A.D. 1239) from one written by the author's son, Al-Qâsim (d. A.H. 600=A.D. 1203) —

آخر الجزء العشرين بعد الثلاثمائة وهو آخر المجلد الثاني و الثلاثين
من تجزية جزء و تجليد ثمايين مجلدة بخط الفاسم بن الحافظ المؤرخ
المصنف لهذا الكتاب رحمهما الله وهى النسخة الثانية و منها نقل كاتب
هذه الاحرف محمد بن يوسف بن محمد بن ابي يداس البرزالي
الاشبيلي وفقه الله دمسق بالمدرسة المعينية عمرها الله تعالى يوم
الخميس ضحى العشرين من شهر ربيع الآخر سنة اربع عشرة و ستمائة *

Written in fair Magribî Naskh. In the 32nd part, foll. 101–2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108–111 are seriously water-stained.

Eleven *Samâ'*, or certificates of audition, with dates ranging from the 24th of Shawwâl, A.H. 618=A.D. 1221 to Şafar, A.H. 619=A.D. 1222, are noted by the scribe, Al-Birzâlî, in the margins of foll. 43^a, 60^a, 73^a, 88^b, 107^a, 125^b, 140^b, 156^a, 171^b, 187^a and 202^b. These indicate that the scribe studied the present MS. under the author's disciple, Qâdî Abû Naşr Muḥammad bin Hibatallâh bin Muhammad ash-Shirâzî (d. A.H. 635=A.D. 1237, see *Ṭabaqât* by Al-Isnawî, fol. 140^b), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qâdî.

In the *Samâ'*, on fol. 140^b, quoted below, our scribe adds that he studied the MS. also under Shihâbaddîn Abû'l-Maḥâsin Sulaimân bin Faḍl al-Bâniyâsî, a disciple of the author, in the Madrasah al-Âdiliyah, on Thursday, the 12th of Rabî' I, A.H. 615=A.D. 1218:—

بلغت سماعا بقرآتي من اول الجزة و عرضا بالاصل على الفقيه
القاضي ابي نصر محمد بن هبة الله بن محمد الشبرازي سماعه من
المصنف و الملحق في اجازته منه و ابناؤه ابو الفضل محمد و ابو المفاخر
على و ابو الغذاء محمود بن ابي بكر بن حمزة الهمداني و كتب محمد بن
يوسف بن محمد بن ابي يداس البرزالي الاشبيلي يوم الثلاثاء العشرين
من شوال سنة ثمان عشرة و ستمائة بمذول القاضي بدمشق و سمعته قبل
ذلك على شهاب الدين ابي المحاسن سليمان بن الفضل بن الحسن
الانباري سماعه من المصنف و الملحق في اجازته بقراءة عبد العزيز بن
هلاله و ابو الطاهر اسمعيل بن الانماطي و ابنه ابو بكر محمد و عبد العزيز بن
عثمان الاربلي و محمد بن محمد اللخمي و اخوه سليمان يوم الخميس
ثاني عشرة شهر ربيع الاول سنة خمس عشرة و ستمائة بالمدرسة العادلةية *

At the end of each of the two parts are seven *Samâ'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samâ'* range from Friday, the 9th of Jumâdâ I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumâdâ II, A.H. 562=A.D. 1167.

No. 801.

fol. 197; lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed above.

The first two folios have been misplaced; they should come after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3^a, with a portion of the account of 'Alî, the fourth Caliph, and ends on fol. 101^b, with the following colophon:—

آخر الجزء العاشر بعد الخمسمائة من الفرع و هو آخر المجلد
الحادي و الخمسين من النسخة *

The fifty-second part begins with the account of 'Alî bin al-Muqallad al-Kinânî, surnamed Sadîd al-Mulk (a renowned nobleman

Syria, and chief of the fort of Shaizar, who died in A.H. 475 = D. 1082), and ends with the chapter حرف الخاء في ابناء من اسمه عمر. The st notice is that of 'Umar bin al-Khattâb, the second Caliph.

Contents :—

Fol. 4 ^a .	حرف الطاء في ابناء من اسمه علي
Fol. 40 ^b .	حرف العين في ابناء من اسمه علي
Fol. 71 ^b .	حرف الغين في ابناء من اسمه علي
Fol. 72 ^a .	حرف الفاء في ابناء من اسمه علي
Fol. 72 ^b .	حرف القاف في ابناء من اسمه علي
Fol. 73 ^b .	حرف الكاف في ابناء من اسمه علي
Fol. 73 ^b .	حرف المهم في ابناء من اسمه علي
Fol. 103 ^a .	حرف النون في ابناء من اسمه علي
Fol. 103 ^b .	حرف الهاء في ابناء من اسمه علي
Fol. 106 ^a .	حرف الداء في ابناء من اسمه علي
Fol. 111 ^b .	ذكر من اسمه عمارة
Fol. 120 ^b .	ذكر من اسمه عمار
Fol. 156 ^b .	ذكر من اسمه عمران
Fol. 168 ^a .	ذكر من اسمه عمر - حرف الالف في ابناء من اسمه عمر
Fol. 172 ^a .	حرف الباء في ابناء من اسمه عمر
Fol. 174 ^a .	حرف الجيم في ابناء من اسمه عمر
Fol. 174 ^b .	حرف الحاء في ابناء من اسمه عمر
Fol. 178 ^a .	حرف الخاء في ابناء من اسمه عمر

Written by the same scribe, Al-Birzâlî, at Damascus, in the adrasah al-Mu'iniyah. Dated Sunday, the 25th of Jumâdâ I, .H. 615 = A.D. 1218.

Nine *Samâ'* are noted by the scribe in the margins of foll. 29^a 9^b, 99^b, 115^a, 134^b, 156^b, 175^a, 191^b and 197^b. The first three *Samâ'* record the reading of the 51st part in the presence of the author's nephew, Fakhraddîn Abû Manşûr 'Abdarrahmân bin Muhammad bin al-Ḥasan (*d.* A.H. 620 = A.D. 1223; see *Ṭabaqât al-Kubrâ* by As-subkî, vol. vi, fol. 181^b). The remaining six record the reading of the 52nd part before another nephew of the author's, Zain al-Umanâ' bû'l-Barakât al-Ḥasan bin Muhammad bin al-Ḥasan (*d.* A.H. 627 = A.D. 1220; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 169^b), in several sittings held at the great mosque of Damascus. Portions of practically all the *Samâ'* have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range

from Monday, the 12th of Rabî' II, A.H. 617=A.D. 1220, to Sunday, the 10th of Jumâdâ I, A.H. 617=A.D. 1220.

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563=A.D. 1168, to the 25th of Rajab, A.H. 563=A.D. 1168. Among those who attended these sittings were Qâdî Abû Nasr Muhammad bin Hibatallâh *ash-Shîrâzî*, (*d.* A.H. 635=A.D. 1237; see *Ṭabaqât* by Ibn Qâdî Shuhbah, fol. 75^a) and the author's three nephews, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan, Abû Manşûr 'Abdarrahmân, and Abû'l-Muzaffar 'Abdallâh (who died in A.H. 591=A.D. 1195; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. v, fol. 246^a).

Five volumes of this great work have been printed in A.H. 1330 under the title *النارخ الكسر*. The edition has been issued from the Raḍat *ash-Shâm* Press with notes and corrections made by 'Abdal qâdir Âfîndî Badrân

SPAIN.

No. 802.

fol. 205; lines 21; size $12\frac{1}{2} \times 7$; $9\frac{1}{2} \times 4\frac{1}{2}$.

قلائد العقبان فى محاسن الاعيان

QALÂ'ID AL-'IQYÂN FÎ MAḤÂSIN AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author · Abû Nasr al-Fath bin Muhammad bin 'Ubaidallâh bin Khâqân al-Qaisî *ابو نصر الفتح بن محمد بن عبد الله بن خاقان القيسى*.

The author, a most elegant writer of Spain, was born at Sakhrat al-Walad, in the province of Granada; and was put to death in Morocco in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134. For his life, see Yâqût, vol. vi, p. 124; Ibn Khallikân

(De Slane's translation), vol. II, p. 455; *Mir'ât al-Janân*, fol. 310^b; *Tâjât-Ṭabaqât*, vol. VI, part I, fol. 157^a; and *Dustûr al-I'lâm*, fol. 101^b.

Beginning:—

الحمد لله الذي راض لنا العيان حتى ابغاد مى اعتدنا النجم *

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318-23; Alger. No. 1727, *Nûr 'Uṣmâniyah*, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130-2; Brock., vol. I, p. 339; *Hâj Khal.*, vol. IV, p. 566

The work was edited and published by Sulaimân al-Ḥarâ'irî, Paris, A.H. 1277, and reprinted in *Bûlaq*, A.H. 1283.

Written in fair *Naskh*, with vowel-points, within double red-ruled borders. The headings are in various colours. Foll. 46^a, 134^b and 162^b are blank.

Dated, the 26th *Shawwâl*, A.H. 1136=A.D. 1724.

The last folio contains a short biography of the author, extracted from the *Wafayât al-A'yân* of Ibn *Khallikân*.

Three fly-leaves at the end contain several notes and extracts from various other sources.

EGYPT.

No. 803.

fol. 148; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5$.

رفع الامر عن قضاة مصر

RAF' AL-IṢR 'AN QUḌÂT MIṢR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-Âṣ (*d.* A.H. 43=A.D. 663) down to the end of the 8th century of the *Hijrah*.

Author: *Shihâbaddîn Aḥmad bin 'Alî*, called *Ibn Ḥajar al-'Asqalânî* شهاب الدين احمد بن على الشهير بابن حجر العسقلانى (*d.* A.H. 852=A.D. 1449). See *Lib. Cat.* vol. V, part I, No. 159.

Beginning:—

* الحمد لله الذي لا معقب لحكمه و لا راد لقضائه الح

We are told in the preface that a certain Shamsaddīn Muhammad bin Dāniyal (*d.* A.H. 710=A.D. 1310) composed a poem, containing the names of all the Qādīs of Egypt down to his own time, at the instance of Qādī'l-Qudāt Abū 'Abdallāh Muhammad bin Ibrāhīm bin Sa'dallāh (*d.* A.H. 733=A.D. 1333; see *Ad-Durar al-Kāminah*, vol. ii, fol. 89^b). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qādīs down to the end of the 8th century of the Hijrah. The Qādīs, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akhhbār al-Qudāt* of Abū 'Umar al-Kindī (who died about A.H. 360=A.D. 971), and the continuation of that work by Ibn Dūlāq (*d.* A.H. 387=A.D. 997; see *Ḥusn al-Muhadarah*, fol. 280^a). The author also derived materials from the *Qudāt Mīsr* of Ibn al-Muyassir (see Hāj. Khal., vol. i, p. 189); the *Akhhbār Mīsr* of Qutbaddīn 'Abdalkarīm bin 'Abdannūr al-Halabī (*d.* A.H. 735=A.D. 1335; see *Ad-Durar al-Kāminah*, vol. i, fol. 300^a); and the *Tārīkh Mīsr* of Taqīaddīn Ahmad bin 'Alī, known as Ibn al-Maqrīzī (*d.* A.H. 845=A.D. 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Tabaqāt* on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddīn Ahmad bin Ibrāhīm al-Ḥanbalī (*d.* A.H. 876=A.D. 1471; see *As-Suḥub al-Wābilah*, fol. 12^b):—

قد كان المصنف اولاً صنفه على الطبقات فاستعاره سيدنا العلامة عز الدين الكذبلى منه و كتب منه لنفسه نسخة و ردها على الحروف مع الاختصار و التنبيذ على ما وجد فيه من سبق العلم و غير ذلك *

The notices begin with the account of Ibrāhīm bin Ishāq al-Qārrī, and end with that of Yūnus bin Muhammad al-Maqdisī, being followed by the usual chapters on those who are known by their *Kunya* and *Laqab*.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and Āṣafīyah, p. 336. See also Brock., vol. ii, p. 70; and Hāj. Khal., vol. iii, p. 473.

The present copy, which is written in fair Naskh, was transcribed at the instance of the founder of the library. Dated, A.H. 1310=A.D. 1893.

A table of contents is prefixed to the work.

No. 804.

fol. 294 ; lines 19 ; size $6\frac{1}{2} \times 5\frac{1}{4}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

بعية العلماء والرواة

BUGYAT AL-'ULAMÂ' WA'R-RUWÂT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.

Author: Shamsaddin Abû'l-Khair Muhammad bin Abdarraḥmân as-Sakḥâwî شمس الدين ابو الخير محمد بن عبد الرحمن السخاوى (d. A.H. 902=A.D. 1497). See Lib. Cat., vol v, part ii, No. 298.

The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus:—

على الحروف - اعرضت عن ذكر كثير ممن لا يرضونه النح *

The biographical notices are arranged in alphabetical order, beginning with ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد القاصى .. and ending with يعقوب بن محمد بن محمد بن محمد بن شمس الدين العيسى احمد بن مخلوف بن عبد السلام .

For other copies, see Paris, No. 2150 ; and Leyden, No. 905. See also Hâj. Khal., vol. ii, p. 60 ; and Brock., vol. ii, p. 35

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894=A.D. 1489. To the three marginal notes, on foll. 18^a, 103^b and 131^a, which are written in a different hand, is appended the remark هذا خط المؤلف , meaning that these notes are in the author's hand-writing.

Written in Arabian Naskḥ, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264^a and 290^a contain short lacunae.

Scribe: على بن احمد بن علي بن عمر بن ابي بكر بن سالم الشهير بالشواطي .

YEMEN.

No. 805.

foll. 233; lines 26; size $8 \times 5\frac{1}{2}$, 6×4 .

تحفة الزمن في تاريخ سادة اليمن

TUHFAT AZ-ZAMAN FÎ TÂRÎKH
SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulûk fi Tabaqât al-'Ulamâ' wa'l-Mulûk* of Muḥammad bin Yûsuf al-Janadî (d. A.H. 732=A.D. 1332), with useful additions, by Badraddîn Abû 'Abdallâh al-Husam bin 'Abdarrahmân bin Muhammad al-Hasanî, called Al-Ahdal بدر الدين ابو الحسن بن عبد الرحمن بن محمد الحسني الشهير بالاهدل. He was born at Al-Fakhriyah, A.H. 779=A.D. 1378; visited Al-Marâwi'ah in A.H. 795=A.D. 1393, and Abyât Ḥusain in A.H. 798=A.D. 1396, in pursuit of learning; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, 'Umar Ibn Fahd, in the Al-Mu'jam (No. 727 above), fol. 76^b:—

اللمعة المقنعة في ذكر العرق المندعة , حواشي على صحيح البخاري ;
عدة المنسوخ من الحديث ; طبقات الأئمة الأشعرية ; الكفاية في تحصين الرواية ;
القول المختصر على الدعاوي الفارعة لحداثة ابن العباس الغضنفر ; مطالب اهل القرية ;
كتاب الرونة ; شرح اسماء الله الحسنى ; الاشارة الوجيزة الى المعاني العزيزية ;
القصيدة اللامعة في السلوك ; حواب مسئلة القدر .

Our author died at Abyât Ḥusain on Thursday, the 9th of Muḥarram, A.H. 855=A.D. 1451. For his life, see Al-Qabas al-Hawî, vol. i, fol. 65^b; and Al-Mu'jam by Ibn Fahd, fol. 76^b.

Beginning:—

الحمد لله المتوحد بالعظمة و الكبرياء و اني لما وفغت على
تاريخ القاضي العلامة ابي عبد الله محمد بن يوسف بن يعقوب بن جبريل
المعروف بالدهاء الجندي نسبة الى الجند المعشار المعروف بعمدة الله

رحمته الذى فصد به بيان تواريخ علماء اليمن و فضلائها فصدت الى
انتخابه تسهيلا على طلابه مع ما اضمه اليه ان شاء الله تعالى من زيادات
مستحسنات و سميت تحفة الرمن فى تاريخ سادات اليمن الخ *

Contents :—

1. Life of the Prophet, fol. 4^a.
2. Those learned companions of the Prophet who visited Yemen, fol. 8^b
- 3 The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen, fol. 13^b.
4. Short notices of Imâm Abû Hanifah, Imâm Mâlik and the authors of the six canonical books of Ḥadîs, fol 27^a
5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imâm Shâfi'i, whose doctrines of jurisprudence were first published in Yemen, fol. 30^a.
6. A meagre chronological account of the governors of Yemen, from the Prophet's time down to the reign of 'Abbâsîd Caliph Al-Mu'tadîd (A. H. 279-289=A.D. 892-902), fol 36^b
7. The Qarâmîtah, an off-shoot of the Shî'ah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47^b
8. Biographical notices of learned and holy men of Yemen, from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53^b.

The present copy is incomplete at the end, and breaks off with the words :—

و من علماء صعدة فى آخر المائة الثامنة و اول التسعه جماعة

من *

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184 ; and Hâj. Khal., vol. ii, p. 227.

Written in ordinary Naskh, with occasional notes and emendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.

TURKEY.

No. 806.

foll. 130 ; lines 19 , size $7\frac{1}{3} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$

العقد المنظوم في ذكر افانيل الروم

AL-'IQD AL-MANẒŪM FĪ DIKR
AFÂDIL AR-RŪM.

A work containing biographical notices of learned men who lived under the Ottoman Sultāns, from the time of Sulaimān I (A.H. 926-974=A.D. 1520-1566) down to the 10th year of the reign of Murād III (A.H. 982-1003=A.D. 1574-1595).

Author: 'Alī Āfindī bin Bālī bin Muhammad Bek, called Chamnaq على أفندي بن بالى بن محمد بك المعروف بچمنق. He died in A.H. 992=A.D. 1584. See Brock., vol. ii, p. 426.

Beginning:—

يا من فذكر الآجال و جعل لها مددا النخ *

We learn from Hāj. K̲hal., vol. iv, p. 66, that the present work is a continuation of the *Ash-Shaqâ'iq an-Nu'mânîyah* of Tâshkubrîzâdah (d A.H. 968=A.D. 1560). Both works have been printed at Cairo, A.H. 1299-1310, along with the text of *Wafayât al-A'yân* by Ibn K̲hallikân, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Râmpûr, p. 641.

Written in fair Naskh, with the headings in red. Dated, Tuesday, the 22nd Muḥarram, A.H. 1039=A.D. 1629.

Scribe: فضل بن على بن احمد بن محمد جمال الدين.

A fly-leaf at the beginning contains the seal and signature of one Mirzâ Muḥammad bin Mu'tamad K̲hân, dated A.H. 1137=A.D. 1724.

HADRAMAUT.

No. 807.

foll. 375; lines 17; size $9 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4$.

المشروع الروي في مناقب بني طلوي

AL-MASHRA' AR-RAWÎ FÎ MANÂQIB
BANÎ 'ALAWÎ.

Biographical notices of the descendants of 'Alî, the fourth Caliph, especially of those who settled in the province of Ḥadramaut, complete in three separate volumes.

Author: Jamâladdîn Abû 'Alawî Muhammad bin Abî Bakr bin Aḥmad bin Abî Bakr bin 'Abdallâh ash-Shillî al-Ḥadramî جمال الدين ابوعلوي محمد بن ابي بكر بن احمد بن ابي بكر بن عبد الله الشلي الحضرمي (d. A.H. 1093=A.D. 1682), for some account of whom see No. 660 above.

In the preface, the author enumerates the following sources, from which he derived materials for the present work.—

I. العجوة الشفاف في كرامات السادة الاشراف, by 'Abdarrahmân bin Muhammad al-Khaṭib al-Anṣârî (who flourished in the 9th century of the Hīrah).

II. البرقة المشقة في الخرفة الابدقة, by 'Alî bin Abî Bakr bin 'Abdarrahmân as-Saqqâf (d. A.H. 895=A.D. 1490; see the present work, vol. iii, fol. 151^a).

III. عرر الدماء الضوئ في مناقب السادة بني علوي, by Muhammad bin 'Alî Bâ 'Alawî (d. A.H. 960=A.D. 1553; see An-Nûr as-Sâfir, fol. 127^a).

IV. الثربان الواف باخبار السادة الاشراف, by 'Umar bin Muḥammad bin Aḥmad Bâ 'Alawî (d. A.H. 972=A.D. 1564; see the present work, vol. iii, fol. 228^b).

V. المنهل الصاف, by 'Abdallâh bin 'Abdarrahmân bin Hârûn an-Nahwî (d. A.H. 984=A.D. 1576; see an-Nûr as-Sâfir, fol. 181^b).

VI. العقد النبوي, by Shaiḥ bin 'Abdallâh al-'Aidarûs (d. A.H. 919=A.D. 1513; see An-Nûr as-Sâfir, fol. 50^b).

VII. النور السافر, by Shaiḥ 'Abdalqâdir (see No. 659 above).

The whole work is divided into a *Muqaddimah*, two chapters and a *Khatimah*. The *Muqaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Alī, their dispersion in different places, and an account of the 'Alawīs, who settled in Tarīm, a city in the province of Ḥaḍramaut. The second chapter contains biographical notices of the 'Alawīs, arranged in alphabetical order, except that the names beginning with Muhammad have been placed first, as a mark of respect for the Prophet's name. The *Khâtimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawīs of Ḥaḍramaut.

Vol. I.

Beginning —

الحمد لله الذي يشرح بمعارف العوارف صدور أوليائه *

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muḥammad.

The colophon runs thus. — انتهت تراجم المحمدين و بدأ بها هذا بدءا. — المصنف رضي الله عنه يذكر العافين من السادة العلويين على ترتيب حروف الهجاء مبداء بذكر ابراهيم على شرط الكتاب.

A copy of the work is noticed in *Âsafiyah*, p. 342.

Written in bold Naskh. The first fol. is supplied in a later hand.

Dated, the 30th *Shawwâl*, A.H. 1265 = A.D. 1848.

Scribe: عبد الرحمن بن عيڤروس بن عبد الرحمن بن علي العلوي

No. 808.

fol. 294 ; lines and size same as above.

The Same

Vol. II

Beginning with the notice of ابراهيم بن علي بن علي بن محمد بن عبد القادر بن شيخ بن عبد الله and ending with that of عبد الرحمن بن محمد بن شيخ بن عبد الله العبدروس.

Written in the same hand as the above. Foll. 1-13 are added in a later hand.

Dated, the 7th Rabi' I, A.H. 1265 = A.D. 1848.

The last folio contains a seal of the State Library of Ḥaidarâbad,

with a note by 'Imâd al-Mulk, an official of the Nizâm's Government, in which he states that the present copy was presented to this library in exchange for other works.

No. 809.

fol. 260; lines and size same as above.

The Same

Vol III.

Beginning with the account of ¹عبد الله بن ابي بكر بن عبد الرحمن and ending with the *Khâtimah* (fol. 244^a).

Written in the same hand as the above.

Dated, the 14th Rabî' II, A.H. 1265 = A.D. 1848.

All three volumes have been collated by one Shihâbaddin Muhammad bin 'Abdallâh bin al-Husain al-'Alawî, as stated in the following note at the end:—

بلغ معاينه ذلك الكتاب عدي و انا العبد اضعف عباد الله الاجمعي
محمد بن عبد الله بن الحسين شهاب الدين العلوي سامحه الله *

INDIA.

No. 810.

fol. 416; lines 14; size $9\frac{1}{2} \times 6$; $7\frac{1}{4} \times 4$.

سبعة المرجان في آثار هندوستان

SUBHAT AL-MARJÂN FÎ ÂŞÂR HINDUSTÂN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author: Mir Gulâm 'Alî al-Husainî al-Wâsitî al-Bilgarâmî, poetic-

ally called Âzâd المخلص الآزاد البلكرامى الواسطى العسبنى (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

تبارك من جعل السبعة المعلمة حيرة ليعبر العلاء الخ *

The entire work is divided into four chapters, as follows:—

- I. On the excellence and eminence of India, fol. 4^b.
- II. Biographies of learned men of India, fol. 36^a.
- III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174^b.
- IV. On Love, both from the Indian and Arabian points of view, fol. 314^b.

The first and the third chapters really comprise two separate works of the author, entitled *Shammâmat al-'Anbar* and *Tasalliyat al-Fuwâd*, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177=A.D. 1763, is obtained from the following chronogram:—

تجلو البصيرة سبعة المرجان *

Written in Naskh, with the headings in red. On foll. 291^b, 292^b, 293^b and 294^a, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

No. 811.

fol. 149; lines 17; size 8½ × 5; 6 × 3.

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgarâmi, himself —

تمت بعونه تعالى هذه المصحفة على يد مؤلفها الفقيه آزاد الحسيني
الواسطى البلكرامى عفى عنه فى الحادى عشر من شوال المكرم سنة
ثمانين و مائة والف *

Written in fair Naskh, with occasional rubrics.

Dated, the 11th Shawwâl, A.H. 1180=A.D. 1767.

COSMOGRAPHY AND GEOGRAPHY.

No. 812.

foll. 113; lines 17; size 11×7; 8×4.

مرامد الاطلاع على اسماء الامكنه و البقاع

MARÂṢID AL-ITṬILÂ, 'ALÂ ASMÂ,
AL-AMKINAH WA'L-BIQÂ'.

An abridgment of Yâqût al-Hamawî's well-known geographical work, entitled *Mu'jam al-Buldân*, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe to Abû Bakr Ahmad bin Mûsâ bin Mardawaih, who died in A.H. 478 = A.D. 1085. The real author, Yâqût, mentions on fol. 42^a the name of his patron and intimate friend, Qâdî Jamâladdîn Abû'l-Ḥasan 'Alî bin Yûsuf al-Qiftî (*d.* A.H. 646 = A.D. 1248); and in the following passage, on fol 76^a, he mentions another work of his, entitled *Al-Mabdâ' wa'l-Ma'âl* (see Hâj. Khal., vol. v, p. 362) —

و قد ذكرت قصة هؤلاء الريدية في كتاب المبداء و المآل

The same work is again referred to on fol 94^b, thus —

و قد ذكرتها في كتابي الموسوم بالمبداء و المآل في التاريخ *

Again, the latest date referred to is A.H. 625 = A.D. 1228, long after the death of Abû Bakr, to whom the work has been wrongly ascribed.

For the present abridgment, as well as other abridgments of the *Mu'jam al-Buldân*, see Hâj Khal., vol. v, p. 623

The present MS. does not contain any preface, and begins at once with an account of Âbah.—

آ به بالباء الموحدة قال ابو سعد قال الكافظ ابو بكر احمد بن موسى
بن مردويه آ به فريه من ساوة منها جريد بن عدد الحميد آبى سكن الرب
الصح *

The author, Yâqût, a scholar well-versed in geography, whose full name is Shihâbaddîn Abû 'Abdallâh Yâqût bin 'Abdallâh ar-Rûmî al-Hamawî عمودى عمودى بن عبد الله نافوت بن عبد الله الرومى العمودى.

was born in A.H. 575=A.D. 1179. In his childhood, he was carried off as a captive to Bagdâd, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613=A.D. 1216, he went to Khurâsân, and stayed for some years at Marw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldân* (which has been edited and published by F. Wustenfeld, in six vols., Leipzig, A.D. 1866-73). In A.H. 616=A.D. 1219, he joined the army of 'Alâ'addîn Muḥammad, the King of Khwârizm (A.H. 596-617=A.D. 1199-1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramadân, A.H. 626=A.D. 1229. See Mir'ât al-Janân, fol. 390^b; Ibn Khalîkân (De Slane's translation), vol. iv, p. 9, *Dustûr al-'Îlâm*, fol. 154^b; and *Iktifâ' al-Qunû'*, p. 56.

For other copies, see Paris, No. 2232, Goth., No. 1506; Yekî Jâmi', No. 2338, and Cairo, vol. v, p. 146.

An abridgment of the *Mu'jam al-Buldân* by Safiaddin 'Abdal-mu'min bin 'Abdalḥaqq (*d.* A.H. 739=A.D. 1338), with the title *مرصاد الاطلاع على اسماء الامكنة والقلاع*, has been edited and published by Juynboll, Leyden, A.D. 1850-64.

A modern copy; and incorrect. Written in fair Naskḥ, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

No. 813.

fol. 147; lines 13; size 9 × 5½, 7 × 4.

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair Naskḥ, with the headings in red. Foll. 120^b and 121^a are blank.

Not dated. Apparently about the end of the 19th century.

No. 814.

foll. 346; lines 15; size 15 × 10; 12½ × 6.

آثار البلاد و اخبار العباد

ÂṢÂR AL-BILÂD WA AKHBÂR
AL-'IBÂD.

A fragment of the geography of Zakariyâ bin Muḥammad bin Maḥmûd al-Qazwînî زكريا بن محمد بن محمود القزويني, described in Berlin, No. 6043, under the title, '*Ajâ'ib al-Buldân*.

The author, who traced his descent from the Prophet's companion 'Anas bin Mâlik, was born at Qazwîn in A.H. 600=A.D. 1203. He held the post of Qâdî, at Wâsiṭ and at Ḥillah, under the last 'Abbâsîd Caliph, Al-Musta'ṣim-billâh (A.H. 640-656=A.D. 1242-1258), and died in A.H. 682=A.D. 1283. See Brock., vol. i, p. 481.

The work is divided into four *Muqaddimah* and seven *Iqlîm* (climates); but the present fragment contains only the first four *Iqlîm*. It begins abruptly with the following words:—

..... من الجنوب الى الشمال عرضا وانما مختلفة الطول و العرض

• الاقليم الاول فان طوله من المشرق الى المغرب نحو آلاف فرسخ النجم

The *Iqlîms* are as follows:—

- | | |
|-----------------------------|------------------------|
| I. Fol. 1 ^b . | الاقليم الاول لرحل |
| II. Fol. 42 ^b . | الاقليم الثاني للمشترى |
| III. Fol. 85 ^b . | الاقليم الثالث للمريخ |
| IV. Fol. 184 ^a . | الاقليم الرابع للشمس |

The fourth *Iqlîm* breaks off in the middle of the account of Hamadân.

For other copies, see Br. Mus., pp. 441^a, 737^b; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235-38; Yekî Jâmi', No. 2334; Cairo, vol. v, p. 2; and Waliaddin, No. 2334. See also Hâj. Khal., vol. iv, p. 186.

The work has been edited and published by F. Wüstenfeld, in two vols., Göttingen, A.D. 1848.

Written in fair bold Naskḥ, with the headings in red. The correct order of the folios, after fol. 337, should be thus:—341, 339-340, 342, 345-346, 338, 343-344. Not dated. Apparently 16th century.

No. 815.

foll. 157; lines 21; size 10×7 , $7 \times 4\frac{1}{2}$.

عجائب المخلوقات و غرائب الموجودات
 'AJĀ'IB AL-MAKHLŪQĀT WA
 ĠARĀ'IB AL-MAWJŪDĀT.

The second *Maqālah* of the '*Ajā'ib al-Makhlūqāt*, or Wonders of Creation, by the author of the preceding work.

According to Hāj. Khāl., vol. iv, p. 188, the work is divided into four *Muqaddimah* and two *Maqālah*. The present copy, which contains only the second *Maqālah*, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق مسمى و الذي قدر فهدى اما بعد
 وقد اردنا ان نذكر بعض عجائب ما دون ملك القمر من كرة الايترو عجيب
 آثارها و كرة الهواء و سكبها و امطارها و كرة الماء و حيوانها و سكارها و كرة
 الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها *

The contents of this *Maqālah* fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723-25; Goth. Nos. 1503-8; Paris, Nos. 2173-80; Cairo, vol. v, p. 85, Kopr., No. 201, Nūr 'Uṣmānīyah, Nos. 3024-27; and Ayâ Şūfiyah, No. 2938.

The work has been edited and published by F. Wustenfeld, Gottingen, A.D. 1848, and a portion of it has been translated into German by Dr. Ethè, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damirī's *Hayāt al-Haiwân*.

A Persian translation of the work was lithographed in Teheran, A.H. 1264; and another edition of the same version was printed in Lucknow, A.H. 1283. See Brock., vol. i, p. 481, and Iktifā' al-Qunū', p. 53.

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramadân, A.H. 995=A.D. 1587.

Scribe: حسين بن عيسى البهراني.

The title-page contains several seals and '*Arḍdidah*, two of which are of great importance, viz., one of Mahābat Khān Shāhjahānī

(*d.* A.H. 1085=A.D. 1674), and the other of 'Abdarrashîd Dailami (*d.* A.H. 1085=A.D. 1674), the celebrated calligrapher of Shâh Jahân's court

No. 816.

fol. 113; lines 25, size 10 × 7; 7½ × 5.

خریفة العجائب و فريدة العرائب

KHARÎDAT AL-'AJÂ'IB WA FARÎDAT
AL-ĠARÂ'IB.

A cosmographical work by Zainaddîn Abû Ḥafs 'Umar bin al-Muzaffar bin 'Umar bin Muḥammad bin Abî'l-Fawâris bin 'Alî al-Ma'arrî al-Ḥalabî, better known as Ibn al-Wardî *عمر حفص ابن الدین ابو مظفر بن عمر بن ابی الفوارس بن علی المعری الحلبي المعروف بابن الوردی*. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mân in A.H. 668=A.D. 1269; studied under Qâḍî'l-Qudât Sharafaddîn Abû'l-Qâsim Hibatallâh bin Najmaddîn al-Bârîzî (*d.* A.H. 738=A.D. 1338; see *Ad-Durar al-Kâminah*, vol. ii, fol. 318^b), and held the post of Qâḍî at Aleppo and other places. He subsequently resigned his position as Qâḍî; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subkî, in his *Ṭabaqât al-Kubrâ*, vol. vii, fol. 294^a, remarks that the verses of Ibn al-Wardî are more precious than jewels and sweeter than sugar. Ibn Ḥajar al-'Asqalânî, in his *Ad-Durar al-Kâminah*, vol. ii, fol. 60^b, says that he was in possession of a very fine copy of the *Diwân* of Ibn al-Wardî. He died at Aleppo in A.H. 749=A.D. 1348. See *Ad-Durar al-Kâminah*, vol. ii, fol. 59^b; *Buġyat al-Wu'ât*, fol. 293^b; *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 294^a; *Ṭabaqât* by Ibn Qâḍî *Shuhbah*, fol. 142^a; *Muntakhab as-Sulûk*, fol. 41^b; *Tâj at-Ṭabaqât*, vol. viii, fol. 153^a; *Dustûr al-I'lâm*, fol. 154^a; and Brock., vol. ii, p. 140.

Beginning:—

* الحمد لله غافر الذنب قابل التوب شديد العقاب النعم

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the *Murûj ad-Dahab* of Al-Mas'ûdî (*d.* A.H. 346=A.D. 957); the *Sharḥ at-Taḍkirah* of Naṣîraddîn at-Ṭusî (*d.* A.H. 672=A.D. 1273); the *Taqwîm al-Bilâd* of Al-Balkhî (*d.* A.H. 340=A.D. 951); *Al-Masâlik wal Mamâlik* of Al-

Marâkashî (see Hâj. Khal., vol. v, p. 511); the '*Ajâ'ib al-Makhlûqât*' of Ibn al-Aṣîr al-Jazarî (d. A.H. 630=A.D. 1232); the '*Kitâb al-Ibtidâ'*' (probably, *Al-Bidâ' wa't-Târikh* of Al-Balkhî; see Hâj. Khal., vol. ii, p. 23): and the Arabic translation of the geography of Ptolemy (see *ib.*, p. 602).

For the contents of the work, see Berlin, No. 6046 For other copies, see Goth., Nos. 1514-17; Paris, Nos. 2188-2206; Alger, No. 1533; Br. Mus., p. 611^a; Br. Mus. Suppl., No. 701; Cairo, vol. v, p. 46; Ayâ Şûfiyah, No. 2611; Hamîdiyyah, No. 937; Nûr 'Uşmânîyah, No. 3020; Aṣafiyyah, p. 584; India Office, No. 726; and München, No. 461. See also Hâj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823 The text has been again edited and published by Tornberg, under the title, *Fragmentum libri Margarita mirabilium*, etc., Upsala, A.D. 1835-39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices —

I. فلاذة [الدر] المنثور فى ذكر العب والنشور, a poem on the day of resurrection, by 'Abdal'aziz bin Aḥmad ad-Dîrînî (d. A.H. 694=A.D. 1295; see Ibn Qâḍî Shuhbah, fol. 101^a), fol. 106^b.

Beginning —

الله اعلم مما جال في الفكر
وحكمه فى البرايا حكم مقتدر

II. جدول فنه حساب الغالب والمغلوب, a table intended for taking omens and foretelling success or defeat, fol. 109^a.

III. فصل فى موضوع الشطرنج وما فيه من الحكم, a poem by Muḥammad bin Şâlih Ibn al-Habbârîyah (d. A.H. 504=A.D. 1110; see Ibn Khallikân, vol. iii, p. 150), on the game of chess, fol. 109^b.

Beginning —

الشاه لا يحضر عند الشاه
لانها من اعظم الدواهي

IV. لاميه ابن الوردى, a poem by Ibn al-Wardî, the author of the *Kharîdat al-'Ajâ'ib*, fol. 111^a

Beginning —

اعتزل ذكر الاعابي والغزل
وقل الفضل وجانب من هزل

V. A poem by one Muḥammad al-Mahdî, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112^b.

Beginning—

ارجوا العياث بناصر الاسلام
ومؤيديه بالسنة القلام

Written in Magribî Naskḥ, with the headings usually in red, and some in light green. A map of the world occupies foll. 3^b and 4^a. A sketch of the Ka'bah is given on fol. 31^a.

Foll. 91–100 are wrongly placed after fol. 110 Fol 3^a is blank

Dated, the 9th Rabî'î, A.H. 1192 = A.D. 1778.

Scribe: محمد بن عبد الرحمن بن الطاهر.

No. 817.

foll. 139, lines 21; size $8 \times 5\frac{1}{2}$, $6 \times 4\frac{1}{2}$

The Same

Another copy of the preceding work.

It has the same appendices as the copy noticed above, with the exception of the two last.

Written in Naskḥ, with the headings in red.

Not dated. Probably, about the end of the 18th century.

Scribe: احمد المولى الشافعى الارغوى.

No. 818.

foll. 110; lines 29; size $11\frac{1}{2} \times 8$; 9×6 .

The Same.

Another copy of the same work.

It has only one appendix, viz., the first

Written in Magribî Naskḥ, with the headings in red. Fol. 107^b contains a blank space; but there is no break in the context.

Dated, A.H. 1244 = A.D. 1828.

TOPOGRAPHY.

No. 819.

foll. 84; lines 21-23; size 8×6; 7×4.

نزهة الانام في محاسن الشام

NUZHAT AL ANÂM FÎ MAĤÂSIN
ASH-SHÂM.

A work giving a topographical account of Damascus. with a description of the beauties of the place and copious poetical quotations

The title as given above is that contained in the preface, fol. 2^a. The author does not reveal his proper name; but, in quoting his own verses on foll. 37^b and 52^b, he refers to himself by his *Nisbah*, Al-Badrî (قال مؤلفه الدرري). In Hâj. Khal., vol. vi, p. 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muḥammad al-Badrî al-Miṣrî ad-Dimashqî ash-Shâfi'î ابو البقاء عدد الله بن محمد الدرري المصري الدمشقي الشافعي. Elsewhere, however, viz. in vol. iii, pp. 339 and 605 and vol. iv, p. 311, Hâj. Khal., calls the author Taqîaddîn al-Badrî ad-Dimashqî ash-Shâfi'î when referring to three other works of his, viz., راحة الارواح في العيشة (composed in Cairo, A.H. 869 = A.D. 1464; see Paris, No. 3544); عرة الصلاح في وصف وحوه الملاح; سكر مصر في ذوق اهل العصر (composed in A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo, vol. v, p. 165, the author's name is given as follows:—Taqîaddîn Abû's-Ṣidq Abû Bakr Ibn Muḥammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع الدررية في من نزهة و ناب من البرية, noticed in Berlin, No. 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع الدررية في المنارل القمرية, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880 = A.D. 1475; while, in the present work the author refers, on fol. 21^a, to Qâ'itbâi (A.H. 873-901 = A.D. 1468-1495) as the reigning Sultân.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:—

موطنا لعبادة الاولياء و اشهد ان لا اله الا الله وحده لا شريك له شهادة
 عدد تقى وبعد فندسألتنى ايها الاخ الامجد والحبيب
 الاسعد العاشق فى محاسن السام على السماع الخ •

Contents —

1. A collection of traditions on the various excellencies of Damascus, fol. 2^a.
2. The foundation of the city, and its early historical glories, fol. 4^a.
3. Its conquest by the companions of the Prophet, fol. 7^b.
4. The foundation of the Umawî Mosque of Damascus and a sketch of its history, fol. 9^a.
5. A description of the fort of Damascus, fol. 16^b
6. A description of the central part of the city, situated between two canals, fol. 18^b.
7. A description of different pleasant spots, magnificent palaces, mosques and Madrasahs, fol. 19^b
8. A full description of the various kinds of flowers, fruits, vegetables and other local agricultural products, fol. 28^b
9. An account of the fine cloth-weaving industry of world-wide fame, fol. 79^b
10. An account of the tombs of celebrated and holy men buried in Damascus, fol. 82^b.

For other copies of the work, see Cairo, vol. v, p. 165, Br. Mus. Suppl., No. 705; Nûr 'Uṣmâniyah, No. 3448; and Ayâ Şûfiyah, No. 2501. See also Brock, vol. ii, p. 132.

Written in fair Naskh, with rubrics

Foll. 1-23 and 71-84 are supplied in a later hand

Not dated. Probably, 17th century

The following note, signed "G. C. R.," is found on a fly-leaf at the beginning —

"Nozhetu'l-enâm fi Mah'âsinu'l-meshâmm [sic], on the excellencies of Damascus."

